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PRINCIPIA LATINA.—Part IV.

AN INTRODUCTION

TO

LATIN PROSE COMPOSITION.

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A SYSTEMATIC COURSE OF EXERCISES ON THE SYNTAX,

WITH

THE PRINCIPAL RULES OF SYNTAX, EXPLANATIONS OF SYNONYMS, AND AN ENGLISH-LATIN VOCABULARY TO THE EXERCISES.

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EDITOR OF THE CLASSICAL AND LATIN DICTIONARIES.

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PREFACE.

THIS Work completes the Series which I undertook with the view of facilitating the study of the Latin language. Its object is to supply a series of progressive and systematic Exercises upon the principal rules of the Latin Syntax; but in order to make the Work complete in itself, and available for those who use different Grammars, there are prefixed to each Exercise the Syntactical rules which the Exercise is designed to illustrate and enforce. There is likewise given at the beginning of each Exercise an explanation of Synonymous words, with passages in which they occur, so that the pupil may, at an early period in his studies, learn to discriminate their use and employ them correctly. At the end of the Work is an English-Latin Vocabulary, containing all the words occurring in the Exercises, in order that the pupil need not have recourse to a Dictionary or any other book in writing the Exercises. It is believed, from practical experience, that the present Work will prove a useful *Introduction* to Latin Prose Composition. It does not profess to teach boys to write Latin. That can only be learnt by the translation into Latin of continuous passages from English Writers under the guidance of a good scholar; but it is necessary to go through previously a systematic course of Exercises upon the Syntax.

In the preparation of the Exercises I have to express my acknowledgments to Mr. Robert G. Ibbs of Leatherhead for much valuable assistance.

WILLIAM SMITH.

LONDON, March, 1864.

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AN INTRODUCTION

TO

LATIN PROSE COMPOSITION.

[*The numbers at the head of each paragraph refer to the sections in Dr. Wm. Smith's Latin Grammar.*]

I.—SUBJECT AND PREDICATE.

§ 211. The Subject of a sentence must be either a Substantive or some word (or words) equivalent to a Substantive: as,

India mittit ĕbur, *India sends ivory.*—Virg.
Hos *ĕgo* versĭcŭlos fēci, *I made these little verses.*—Virg.

§ 212. Hence the Infinitive Mood, being a verbal Substantive, is often the Subject of a sentence: as,

Jŭvat *vĭdēre* Dōrĭca castra, *To see the Doric camp gives joy.*—Virg.
Fas *ōdisse* vĭros, *To hate the men* (*is*) *right.*—Virg.

§ 213. The Predicate of a sentence may be a Verb, an Adjective, or another Substantive: as,

Omnia jam *fient*, *All the things will now come to pass.*—Ov.
Sōcrătes Graecōrum *săpientissĭmus* (ĕrat), *Socrates was the wisest of the Greeks.*—Cic.
Hannĭbal Hămilcăris *filius* (fuit), *Hannibal was the son of Hamilcar.*—Nep.

Obs. Occasionally an Adverb forms the Predicate after the Verb esse: as, *bĕne, recte* est, *it is well.*

SYNONYMS.

1. **Năvis**, is, *f.*, *an ordinary ship for long voyages.* **Năvis ŏnĕrāria**, *a ship of burden.* **Scăpha**, ae, *f.*, **Cymba**, ae, *f.* (chiefly poet.), *skiffs*, or *boats*, for short distances merely.

2. **Culpa**, ae, *f.* (a mild expression), *a fault of any kind.* **Scĕlus**, ĕris, *n.*, *positive guilt, wickedness.* **Flāgĭtium**, i, *n.*, *a disgraceful crime, a scandal.*

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3. **Tīmeo**, ui, 2; **mĕtuo**, ui, 3; *to fear* danger; the former strictly of that which is *imminent*. **Vĕreor**, ītus, 2, *to respect, reverence:*

Mĕtuēbant eum servi, vĕrēbantur lĭbĕri, cārum omnes hăbēbant, *His slaves feared him, his children reverenced him, and all esteemed him dear.*—Cic.

4. **Urbs**, is, *f.*, *a city in reference to its buildings.* **Oppĭdum**, i, *n.*, *a fortress or stronghold, fortified town.* **Cīvĭtas**, ātis, *f.*, *a community living under the same laws; a state.*

Lĭbĕrasti et urbem pĕrīcŭlo, et cīvĭtātem mĕtu, *Thou hast freed both the city from danger, and the state from fear.*—Cic.

Oppĭdum and urbs are sometimes used of the same place in the same sentence:

Phărae, urbs Thessălĭae, in quo oppĭdo, &c., *Pharae, a city of Thessaly, in which town, &c.*—Cic.

Exercise I.

1. The merchant repairs (his) shattered ships. 2. A dark cloud concealed the moon. 3. Miltĭădes routed a large army of Persians. 4. It is a pleasant and noble thing to die for (one's) country. 5. To be free from fault is the greatest consolation. 6. The riches of the Romans were immense. 7. The most populous[1] cities in Numidia were Utica and Carthage. 8. All things come-to-pass (*fiunt*) by fate. 9. These laws will not always be in force.[2] 10. The sun goes down, and the mountains are shaded. 11. A famine was then raging. 12. If you are in good health, it is well. 13. The Athenian generals landed[3] in Sicily. 14. The papȳrus is produced in Egypt. 15. He always feared (*imperf.*) death.

[1] Cĕlĕber, bris, bre, another form of crēber.

[2] *To be in force*, văleo, ui, 2.

[3] *To land*, appello, pŭli, pulsum, 3: (intrans.) with ad *or* in (with *Acc.*): originally transitive, with navem in the Acc. as object.

II.—APPOSITION.

§ 214. Sometimes the Subject is enlarged by the addition of another Substantive descriptive of it. The latter Substantive is said to be in *Apposition* with the former, and is put in the same Case, generally in the same number, and, if possible, in the same Gender.

Thĕmistŏcles, *impĕrātor* Persĭco bello, Graeciam servĭtūte lĭbĕrāvit, *Themistocles, commander in the Persian war, delivered Greece from bondage.*—Cic.

Scĕlĕrum *inventor* Ŭlysses, *Ulysses, contriver of wicked deeds.*—Virg.

Ŏleae Mĭnerva *inventrix*, *Minerva, inventor of the olive.*—Virg.

Ut ŏmittam illas omnium doctrīnarum *inventrices* Athēnas, *To say nothing of the famous Athens, inventress of every branch of learning.*—Cic.

Obs. In the case of substantives possessing a twofold form, as *măgister, măgistra; mĭnister, mĭnistra; inventor, inventrix;* and the like, the Masculine form is used in apposition with Masculine Substantives, and the Feminine with Feminines, as in the preceding examples.

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§ 215. When the Substantive in Apposition is not of the same Gender or Number as that to which it refers, the Predicate usually follows the Gender and number of the original subject: as,

Tullĭŏla, *dēlĭcĭŏlae nostrae*, mūnuscŭlum tuum flāgĭtat, *Tullia, my little darling, clamours for your present.*—Cic.

But when the Substantive in apposition is *urbs*, *oppĭdum*, *cīvĭtas* or a similar word, the Predicate is made to agree therewith: as,

Volsĭnii, *oppĭdum* Tuscōrum, *concrĕmātum est* fulmĭne, *Volsinii, a (fortified) town of the Tuscans, was consumed by lightning.*—Plin.

§ 217. Sometimes simple Apposition takes place where in English we should use the words "as" or "when:" as,

Dēfendi rempublĭcam *jŭvĕnis, I defended the commonwealth as* (or *when*) *a young man.*—Cic.

Nēmo fĕre saltat *sōbrius*, nĭsi forte insānit, *Hardly any one dances when sober, unless, perchance, he is out of his mind.*—Cic.

SYNONYMS.

1. **Tўrannus**, i, *m.*, *an irresponsible ruler, a despot* (not necessarily a *tyrant* in the English sense of the word):

Tўrannus fuĕrat appellātus, sed justus, *He had been called a tyrant, but a just one.*—Nep.

Rex, rēgis, *m.* (from rĕgo), *a king*, or in a more general sense *a master, a ruler*:

Rex convīvii, *ruler of a feast.*

Mĕmor actae non ălio rēge puĕrĭtiae, *Remembering his boyhood, spent under no other master.*—Hor.

2. **Interfĭcio**, fēci, fectum, 3, a general expression, *to slay (in whatever way, from whatever motive)*. **Nĕco**, āvi, ātum, 1, *to destroy by wicked or cruel means.* **Occīdo**, īdi, īsum, 3 (from ob and caedo), *to cut down* as in open battle. **Trŭcīdo**, āvi, ātum, 1 (from trux, trŭcis, and caedo), *to kill cruelly, to slaughter.*

3. **Mūrus**, i, *m.*, *any sort of wall*, irrespective of its use. **Păries**, ĕtis, *m.*, *a partition-wall inside a house.* **Moenia**, ium, *n. pl.*, *city-walls, a defence against foes* (from mūnio, *to fortify*).

4. **Dīvĭtiae**, ārum, *f.*, **gāzae**, arum, *f.* (poet. word), *riches* (as a means of self-gratification). **Ŏpes**, um, *f. pl.*, *wealth* (as the means of obtaining influence).

5. **Reus**, i, *m.*, in good writers *an accused, but not necessarily a guilty person*:

Si hăbēres nŏcentem reum, *If you had a guilty defendant.*—Cic.

Nŏcens, entis, *part.* and *adj.*, and **sons**, sontis, both signify *guilty*:

Sontes condemnant reos, *They condemn the guilty defendants.*—Plaut.

6. **Sŏcius**, i, *m.*, *one bound by a common interest, a partner, companion.* **Sŏdālis**, is, *m.*, *a comrade, a good friend, a table companion.* **Amīcus**, i, *m.*, *a friend who sincerely loves.* Sŏcius is generally construed with an objective, Sŏdālis with a subjective genitive or possessive pron.: as, sŏcius perĭcŭli, culpae, &c.—but sŏdālis meus, noster, &c.

PHRASES.

Eng. *To storm*; Lat. *To take by force*, vi căpio, cēpi, captum, 3.

„ *He does it unwillingly, by compulsion*; „ *He does it unwilling—being compelled* (invītus, cŏactus).

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Exercise II.

1. Dionysius the tyrant throughout his whole life was-in-fear-of (feared) plots. 2. Numantia, a populous city in Spain (say *of Spain*), was taken by Scipio. 3. Alexandria, a wealthy city of Egypt, was founded by Alexander the Great. 4. Aemilius the consul, with (his) army was slain. 5. Dejŏces, king of Media, fortified (his) citadel with seven walls. 6. Riches, the incentives to (*gen.*) evil (deeds) are dug out (of the earth). 7. Lysander, the Spartan general, took Lampsacus. 8. O harp, the ornament of Phoebus! 9. (My) Pollio, (thou) noted defence for sorrowing culprits (*dat.*)! 10. Gades, a town in Spain, was founded by the Phoenicians. 11. Our friend Aesop, your beloved (*deliciae*), is dead. 12. The aborigines, a rustic race of men, came into Italy. 13. The wise man does nothing unwillingly, nothing by compulsion. 14. Cato, (when) an old man, began to write history. 15. Friendship was given by nature (to be) the assistant of virtue.

III.—FIRST CONCORD.

§ 219. *The Nominative Case and Verb.*—A Verb agrees with its Subject or Nominative Case in Number and Person: as,

Cŏnon magnas res *gessit*, *Conon achieved great exploits.*—Nep.

Magnus hoc bello *Thĕmistŏcles fuit*, *Themistocles was great in this war.*—Nep.

Athēnienses omnium cīvium suōrum pŏtentiam *extīmescēbant*, *The Athenians stood in great dread of the predominance of any of their fellow-citizens.*—Nep.

§ 220. When two or more Substantives form the joint Subject, the Verb is put in the Plural Number: as,

Castor et Pollux ex ĕquis pugnāre *vīsi sunt*, *Castor and Pollux were seen to fight on horseback.*—Cic.

Syphax regnumque ējus in pŏtestāte Rōmānōrum *ĕrant*, *Syphax and his kingdom were in the hands of the Romans.*—Liv.

Vīta, mors, dīvĭtiae, paupertas, omnes hŏmĭnes vĕhĕmentissĭme *permŏvent*, *Life, death, riches, poverty, have very great influence upon all people.*—Cic.

Obs. When the Subject consists of two Singular Substantives which together form but one idea, the Verb is in the Singular: as,

Sĕnātus pŏpŭlusque Rōmānus *intellĭgit*, *The senate and people of Rome are* (lit. *is*) *aware.*—Cic.

Tempus nĕcessĭtasque *postŭlat*, *Time and necessity demand.*—Cic.

SYNONYMS.

1. **Proelium**, i, *an engagement, action, or skirmish.* **Pugna**, ae, *f.* (fr. root pug, whence pŭgĭlis, and pugno), generally *a close engagement*, but often in a general sense for *any kind of contest or battle.* **Acies**, ēi, *f.*, generally *a pitched battle;* properly the front line of an army, resembling *the edge* of an instrument.

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2. **Frustrā,** *in vain,* said of a man who has gained nothing by his toil:

Suscĭpĕre frustra lăbōrem, *To undertake labour without profit.*—Cic.

Nēquidquam, of one who has *not accomplished his purpose:*

Nēquidquam auxĭlium implōrāre, *To beg in vain for help.*—Caes.

Irrĭtus refers to the object, not the subject: **irrĭtum făcĕre,** *to render a thing useless or ineffectual.*

3. **Pĕto,** īvi, ītum, 3; **rŏgo,** āvi, ātum, 1; general terms for to *ask or beg,* whether as a request or a demand. **Postŭlo,** āvi, ātum, 1, *to demand* or *claim as a right:*

Postŭlābat măgis quam pĕtēbat, *He rather demanded than requested it.*—Curt.

Flāgĭto, āvi, ātum, 1, *to demand* energetically, with eagerness and clamour. **Posco,** pŏposci, 3, *to ask as a right,* as a price or salary.

4. **Incŏlŭmis,** e, and **intĕger,** gra, grum (from in, tango), *unhurt, untouched.* **Salvus,** a, um, **sospes,** ĭtis, *safe* (after exposure to accidents dangerous to life or person).

5. **Pōtus,** ūs, *m., drink.* **Pōtio,** ōnis, *f., the act of drinking.* **Pōtātio,** ōnis, *f.* (frequentative of **pōtio**), *a drinking-bout, drunkenness.*

Exercise III.

1. Crassus waged war in Asia. 2. Caesar engaged in battle with the Helvetii. 3. The Carthaginians in vain sought peace from the Romans. 4. Most of the soldiers come out of the battle unhurt. 5. The Cimbri and Teutons asked for territory from (*ex*) the Senate. 6. Hunger and thirst are (Sing.: v. § 220, *Obs.*) driven away by food and drink. 7. Ulysses inhabited Ithăca. 8. Some nations live on fish (*abl.*) and the eggs of birds. 9. Truth often begets hatred. 10. The Athenians founded twelve cities in Asia. 11. Xerxes, king of the Persians, invaded Greece. 12. *You*[1] drink wine, but *we*[1] drank water.

[1] The personal pronouns must be expressed, when they are emphatic.

IV.—FIRST CONCORD—(*continued*).

§ 221. When Subjects having a common Predicate are of different Persons, the First is preferred to the Second, and the Second to the Third.

Si tu et Tullia lux nostra *vălētis,* ĕgo et suāvissĭmus Cĭcĕro *vălēmus, If you and my darling Tullia* (= *ye*) *are well, so am I and my sweetest Cicero* (= *so are we*).—Cic.

§ 222. When the Subject is a Collective Substantive ("Noun of Multitude"), or a word implying plurality, the Verb is sometimes put in the Plural, especially in the poets: as,

Tūra *fĕrant plācentque* nŏvum pia *turba* Quĭrīnum, *Let the pious people offer incense and propitiate the new* (*deity*) *Quirinus.*—Ov.

Dēsectam sĕgĕtem magna *vis hŏmĭnum* sĭmul immissa corbĭbus *fŭdēre* in Tĭbĕrim, *A large body of men was set to work to reap the corn and empty it from baskets into the Tiber.*—Liv.

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SYNONYMS.

1. **Fāri** (1 pers. sing. not found; but fāris, fāre, fātur, etc.), properly *to use articulate speech:* hence infans = non fans, *unable to speak.* **Dīco,** xi, ctum, 3, *to express one's ideas in order.* **Lŏquor,** cūtus sum, 3, *to speak as an intelligent being:* hence

Pĕcŭdesque lŏcūtae, infandum, *And (dumb) animals spoke (like men), horrible prodigy!*—Virg.

2. **Pŭto,** āvi, ātum, 1, prop. *to lop, to trim up, to bring into shape:* hence to regard a thing on all sides, consider attentively, *to think.* **Arbĭtror,** ātus sum, 1, *to judge with the authority of an arbitrator.* **Ŏpīnor,** ātus sum, 1, expresses mere *opinion or conjecture,* in opposition to actual knowledge. Parenthetically, ŏpīnor implies diffidence in expressing an opinion:

Sed ŏpīnor, quiescāmus, *But, I suppose, we must be quiet.*—Cic.

3. **Rīvus,** i, *m., a small stream of water.* **Flŭvius,** i, *m.,* **flūmen,** ĭnis, *n., a stream* as opposed to stagnant water. Flūmen (from fluo), *also an abundant flow* whether of water or anything else: as,

Flūmen verbōrum, *a flow of words.*—Cic.

Amnis, is, *m.* (esp. poet.), *a great river.*

4. **Āmoenus,** a, um (? ămor), *pleasant, agreeable to the eye,* used especially of the country. **Suāvis,** e, *pleasant to the smell.* **Dulcis,** e, *pleasant to the taste, sweet, delicious.* **Jūcundus,** a, um (jūvo and adjectival term. *cundus*), in general sense, *pleasant, delightful.*

5. **Ācer,** cris, cre, *eager, zealous* in a good sense. **Vĕhĕmens,** tis (prob. = vemens, *not reasonable*), *violent, zealous,* in a bad sense, as from heat or passion.

6. **Dēcĭpio,** cēpi, ceptum, 3, *to deceive (intentionally).* **Fallo,** fĕfelli, falsum, *to lead into an error or mistake.* **Fraudo,** āvi, ātum, 1, *to cheat, defraud.*

PHRASES.

Eng. *You and I;*	Lat. *I and you.*
„ *Many a battle;*	„ *Many battles:* multa proelia.
„ *Every tenth man;*	„ *Each tenth man:* decĭmus quisque.
„ *All the best men;*	„ *Each best man:* optĭmus quisque.

Exercise IV.

1. Neither you nor I have[1] done this. 2. You and I speak most openly to-day. 3. You and your mother think this, (but) I do not. 4. You and he praise the streams of the lovely country (*rus*). 5. Both you and they have waged many a war. 6. Part (of them) are gone away (*Plur.*).[2] 7. Another band of Gauls crossed the Alps, and settled where Verona now is. 8. Some straggle over (*per*) the country, some make-for (*pĕto*) the neighbouring cities. 9. The husband said one (*ălĭud . . ălĭud*) thing, and the wife another. 10. Every tenth man was chosen. 11. A great part were wounded or slain. 12. All the best men are[3] the most zealous defenders of liberty. 13. Part of them cover (*lit.* load) the tables.

[1] Plural: St. L. G. 569.
[2] Use the Perfect Tense, which is frequently expressed in English by the Present Indicative of the verb *to be* and the past participle.
[3] Singular.

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V.—SECOND CONCORD.

§ 223. *The Substantive and Adjective.*—An Adjective agrees with its Substantive in Gender, Number, and Case: as,

Jam *pauca* ărātro *jūgĕra rēgiae*
Mōles rĕlinquent,

Ere long the princely piles will leave few acres for the plough.—Hor.

—— nĕque te [sīlĕbo] *mĕtuende certā*
Phoebe săgittā,

Nor will I hold my peace of thee, Phoebus; to be dreaded for thine unerring shaft.—Hor.

§ 224. In like manner, the Perfect Participle used in forming the Perfect Tenses of the Passive Voice agrees in Gender and Number with the Subject of the Verb: as,

Omnium assensu *comprŏbāta ōrātio* est, *The speech was approved by the assent of all.*—Liv.

Neglectum Anxŭri *praesĭdium* (est), *The garrison at Anxur was not looked after.*—Liv.

§ 225. When an Adjective or Participle is predicated of two or more Subjects at once, it is put in the Plural Number.

(1.) If the Subjects are *persons*, though of different genders, the Adjective is Masculine: as,

Păter mĭhi et māter *mortui sunt, My father and mother are dead.*—Ter.

(2.) If the Subjects are *things* without life, and of different genders, the Adjective is Neuter: as,

Sĕcundae rēs, hŏnōres, impĕria, victōriae *fortuĭta* sunt, *Prosperity, honours, places of command, victories are accidental.*—Cic.

Lăbor vŏluptasque sŏcĭĕtāte quādam inter se *conjuncta* sunt, *Labour and enjoyment are linked together by a kind of partnership.*—Liv.

SYNONYMS.

1. **Cerno**, crēvi, crētum, 3 (in the sense of "to see," no perf. or sup.), properly *to separate*, to distinguish by the senses or the eyes: hence *to behold clearly, to distinguish one object from another.* **Video**, vīdi, vīsum, 2, signifies *to see with the eyes, to see because nothing obstructs the vision:*

Aut vĭdet, aut vīdisse pŭtat lūmen, *He either sees or fancies that he has seen a light.*—Ov.

2. **Grăvis**, e, *heavy, weighty.* Often figuratively: as,

Grăvis vīno et somno, *Overcome with wine and sleep.*—Liv.
Grăvis testis, *a credible witness.*—Cic.
Tĭbi grăvis sum, *I am troublesome to you.*—Cic.
Vĕreor ne tĭbi grăvis sim, *I am afraid of being troublesome to you.*—Cic.

Ŏnĕrōsus, a, um, *too heavy, burdensome.* **Ŏnĕrārius**, a, um, *fit for burden or carriage.*

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3. **Fĭdēlis,** e, *faithful, sincere.*

Conjux fĭdēlissĭma, *a most faithful wife.*—Cic.

Fĭdus, a, um, *trusty, naturally true-hearted.*

4. **Săpiens,** tis, *wise, judicious:*

Săpientissĭmum esse dĭcunt eum, cui quod ŏpus sit, ipsi vĕniat in mentem, *They say that he is the wisest man, to whose own mind occurs whatever may be necessary.*—Cic.

Prūdens (= prōvĭdens), *foreseeing, sagacious:*

Prūdens impendentium mălōrum, *Foreseeing impending disorders.*—Cic.

5. **Appello,** āvi, ātum, 1, *to name;* also *to speak to:*

Quis Deus appellandus est? *What deity must be addressed?*—Cic.

Vŏco, āvi, ātum, 1, *to call or name in calling;* also, *to summon.*

Qui săpientes et hăbentur et vŏcantur, *Who are both thought and called wise.*—Cic.

Vŏcāre ad coenam, *to invite to dinner.*—Cic.

Cĭto, āvi, ātum, 1, *to summon or quote:*

Auctōres cĭtāre, *To quote authors.*—Liv.

Nōmĭno, āvi, ātum, 1, *to name or mention (for distinction):*

Nĕfas hăbent Mercŭrium nōmĭnāre Aegyptii, *The Aegyptians hold it as an abomination to mention the name of Mercury.*—Cic.

6. **Ănĭmus,** i, *m., the mind as the seat of the passions.* **Mens,** tis, *f., the intellect, the reason.* **Ănĭma,** ae, *f., the vital principle, life.*

7. **Mors,** tis, *f., natural death.* **Lētum,** i, *n.* (chiefly poet.), prop. *oblivion* (perhaps fr. λήθη), also means *natural death.* **Nex,** nĕcis, *f., a violent death,* as a passive to caedes. **Ōbĭtus, exĭtus,** ūs, *m., decease,* softer expressions for death, like the Eng. "departure."

8. **Dēleo,** ēvi, ētum, 2, prop. *to blot out:* hence, *to destroy:*

Jam scripsĕram, dēlēre nōlŭi, *I had already written and was reluctant to blot it out.*—Cic.

Oblĭtĕro, āvi, ātum, 1, to erase by scraping; hence *to destroy the remembrance of.*

Ăbŏleo, ēvi, ĭtum (ab, ŏleo, *to grow*), *destroy, to do away with*

9. **Sĭno,** īvi, ĭtum, 3, *to permit,* i. e. not to put a hindrance in the way of. **Permitto,** īsi, issum, 3, *to give permission.* It implies that a man has the right to give it. **Indulgeo,** si, tum, 2, *to permit or grant,* from forbearance or fondness; *to indulge.* **Connīveo,** xi, 2, *to allow a thing* by conniving (*winking*) at it.

PHRASE.

Eng. *Contrary to each other;* Lat. *Contrary between themselves,* inter se contrārĭa.

Exercise V.

1. A trusty friend is discerned in an uncertain matter. 2. Brutus and Cassius stirred up a great war. 3. Ninus was the first king of the Assyrians. 4. Gold is the heaviest of all metals. 5. What animals are the most faithful of all? The dog and the horse. 6. The Spanish grapes are the sweetest. 7. Mithridates was overcome in war by Pompey. 8. Aesop was not (*haud*) undeservedly esteemed wise. 9. Phocion, the Athenian, was surnamed the good. 10. In a free state the tongue and the mind ought to be free. 11. A

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kindness and an injury are contrary to each other. 12. The wall and the gate were struck by lightning.[1] 13. Juventas and Terminus did not allow themselves to be removed. 14. Of all things death is the last (*neut.*).[2] 15. A thousand ships were destroyed.

[1] Say, struck from heaven, de coelo. [2] See St. L. Gr. 227.

VI.—THIRD CONCORD.

§ 228. *The Relative and its Antecedent.*—The Relative agrees with its Antecedent in Gender, Number, and Person: as,

Ego, qui te confirmo, ipse me non possum, *I who am encouraging you, cannot (encourage) myself.*—Cic.

Nullum ănĭmal, *quod* sanguĭnem hăbet, sine corde esse pŏtest, *No animal, which has blood, can be destitute of a heart.*—Cic.

Obs. The *Case* of the Relative is determined by its relation to its own clause, which is thus treated as a separate sentence: as,

Arbŏres sĕrit dīlĭgens agrĭcŏla, *quārum* adspĭciet baccam ipse nunquam, *The industrious husbandman will plant trees, the fruit of which he will himself never set eyes on.*—Cic.

NOTE.—Here the Relative *quarum* is governed by the Substantive baccam in the Relative sentence.

§ 229. When the Relative has for its Predicate a Substantive of different gender from the Antecedent, the Relative usually agrees in gender with the Predicate: as,

Caesar Gomphos pervēnit, *quod* (not *qui*) est *oppĭdum* Boeōtiae, *Caesar came to Gomphi, which is a town of Boeotia.*—Caes.

Lĕvis est ănĭmi, justam glōriam, *qui* (not *quae*) est *fructus* vērae virtūtis hŏnestissĭmus, rĕpŭdiāre, *It is characteristic of a worthless mind to despise just glory, which is the most honourable fruit of true virtue.*—Cic.

§ 230. When the Relative has for its Antecedent a whole proposition, the latter is treated as a Neuter Substantive, and **id quod** is generally used in preference to quod alone: as,

Timŏleon, id quod difficĭlĭus pūtātur, multo săpientius tŭlit sĕcundam, quam adversam fortūnam, *Timoleon,—a thing which is thought the more difficult,—bore prosperity much more wisely than adversity.*—Nep.

SYNONYMS.

1. **Săcer,** cra, crum, *sacred, belonging* or *devoted to the gods;* opp. to **Prŏfānus:**
Miscēre săcra prŏfānis, *To mingle the sacred with the profane.*—Hor.
Sometimes in a bad sense, *accursed;*
Ĕgo sum mălus, ĕgo sum săcer, *I am wicked, I am accursed.*—Ter.

Sanctus, a, um, *holy, inviolable; strictly conscientious;* opp. to **pollūtus:**
Sancti lĕgāti, *Inviolable ambassadors.*
Sanctae Virgĭnes, *Holy (vestal) Virgins.*—Hor.
Sanctus jūdex, *An incorruptible judge.*—Cic.

Sacrōsanctus a, um (săcer, sancio) increases the idea of sanctus; *that which cannot be violated with impunity.*

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2. **Perpĕtuus**, a, um, *lasting, enduring;* relatively, with reference to a definite period, as life. **Sempĭternus**, a, um, *enduring*, absolutely, with reference to time itself—as long as time lasts, *everlasting*. **Aeternus**, a, um, *without beginning or end, eternal:*

Deus beātus et aeternus, *The blessed and eternal God.*—Cic.

3. **Dŏceo**, ui, etum, 2, *to teach*. **Ēdŏceo**, *to make one learn*. **Perdŏceo**, *to teach perfectly*. **Erŭdio**, īvi, ītum, 4 (e, rŭdis), lit. *to bring from a rough condition, to initiate in knowledge, to instruct:*

Stŭdĭōsos dŏcendi cŭpiunt et dŏcent, *Those who are eagerly desirous of learning, they educate and teach.*—Cic.

4. **Possum** (pŏtis sum), pŏtui, *irr., I am able*, because I have sufficient power, as from strength or position. **Queo**, 4, irr., *I am able*, because circumstances allow me to do it:

Posse plūrĭmum grātiā ăpud ălĭquem, *To have very great influence with any one.*—Cic. (Quīre plūrĭmum would not do.)

5. **Polleo, pollēre**, *to have considerable means, to be mighty* or *influential*. **Văleo**, ui, 2, *to be strong*, as when in good health, *to be equal to* an undertaking.

6. **Tŭmultus**, ūs, *m.* (same root as tŭmeo), as distinguished from **bellum**, i, *n.*, is *a war of a more terrible character*, and is used generally to denote *a war within Italy, or against the Gauls*. As distinguished from **turba**, ae, *f.*, *confusion*, it expresses more, and signifies *tumult*.

Exercise VI.

1. We are taught by the[1] lessons which are contained in the Holy Scriptures. 2. Helen, who excited a most serious war, was the daughter of Tyndareus. 3. Many towns, which in former times were flourishing, are now overthrown and destroyed (*perf.*). 4. The burden which is well (*bĕne*) carried is light. 5. The foundation of enduring fame is justice, without which nothing can be praiseworthy. 6. There is no pain which length of time does not diminish (*subjunctive*). 7. Thebes, which is the capital of Boeotia, was in great commotion. 8. Two consuls were slain in battle, a thing which in no war had happened before. 9. Cumae, which city was then occupied by the Greeks, is in Italy. 10. There is an abundance of those things which men deem (to be) of first importance (*lit.* first). 11. Caius freed his country from a tyrant, a thing which many have wished (to do). 12. This foreseeing, sagacious, intelligent animal,[1] which we call man.

[1] Use is, ea, id: St. L.G. 372.

VII.—THE NOMINATIVE CASE.

§ 231. The Nominative Case is used to denote the Subject of a Sentence: as,

Ego rēges ējēci, *vos* tyrannos intrōdūcĭtis, *I expelled kings, ye are bringing in despots.*—Auct. ad Her.

§ 232. The Nominative is also used descriptively of the subject after the following kinds of Verbs:—

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(1.) Verbs which signify *to be* or *to become*: as, sum, existo, fīo, ēvādo (*to issue, turn out*) nascor (*to be born*), etc.

(2.) Verbs which denote a *state* or *mode of existence*: as, mănĕo (*to remain*), dūro (*to endure*), etc.

(3.) Passive Verbs of *naming, making, appointing*: as, nōmĭnor, dīcor, appellor [also audio, in sense of *to be called*]; creor, fīo, dēsignor, instĭtuor, etc.

(4.) Verbs signifying to *seem* or *be thought*: as vĭdeor, hăbeor, existĭmor, dūcor, etc.: as,

(1.) Nēmo rĕpente fit *turpissĭmus, No one becomes utterly base all at once.*—Juv.

Nēmo nascĭtur *dīves, No one is born rich.*—Sen.

(2.) Mūnītiōnes integrae mānēbant, *The fortifications remained entire.*—Caes.

(3.) Nūma Pompĭlius *rex* creātus est, *Numa Pompilius was made king.*—Eutr.

Justĭtia erga deos *relĭgio* dīcĭtur, *Justice towards the gods is called religion.*—Cic.

(4.) Sătis altĭtūdo mūri *exstructa* vĭdēbātur, *The height of the wall seemed sufficiently raised.*—Nep.

In rēbus angustis *ănĭmōsus* et *fortis* appāre, *In trying circumstances, show thyself courageous and manly.*—Hor.

SYNONYMS.

1. **Ōrātio**, ōnis, *f., a set speech, a harangue* (usually of an orator). **Sermo**, ōnis, *m., common familiar talk* (of any person).

2. **Tristis**, e, *sad, expressing sorrow in the countenance.* **Moestus**, a, um (fr. moereo, akin to mĭser), *sorrowful in soul:*

Quid vos moestas tamque tristes esse conspĭcor, *Why do I behold you disconsolate and thus crest-fallen?*—Plaut.

3. **Pŏpŭlus**, i, *m., the multitude composing a nation, a people*, collectively, irrespective of rank or birth:

Pŏpŭlus Rōmānus, *The Roman people.*

Plebs, plēbis, *f.*, also plēbes, ēi, *the common people*, opposed to the patricians:

Rōma triplex ĕquĭtātu, plēbe, sĕnātu, *Rome, thrice mighty in knights, in commons, and in senators.*—Aus.

Vulgus, i, *m.* and *n.*, generally in a bad sense, *the ill-bred commonalty, the rude ignorant multitude.*

4. **Dīves**, ĭtis, *rich*, as opposed to poor; *wealthy.* **Lŏcŭples**, ētis (quăsi, lŏcis plēnus), opposed to **ĕgēnus**, a, um, *needy; rich in lands or estates.* Sometimes figuratively:

Auctor vel testis lŏcŭples, *A credible author or witness.*—Cic.

Lŏcŭples ōrātio, *An ornate speech.*—Cic.

5. **Cŏma** (κόμη), ae, *f., a head of hair*, generally with the accessory idea of beauty. **Crīnis**, is, *m., hair*, opposed to baldness. **Căpillus**, i, *m.* (căput), *hair of the head.* **Pĭlus**, i, *m., a single hair or bristle.* **Caesăries**, ei, *f.*, usually *a man's head of hair* (fr. caedo), because women's hair was not cut; *flowing hair.*

6. **Poēta**, ae, *m.* and *f., a poet*, prop. *one who makes verses* (ποιητής). **Vātes**, is, *m.* and *f.*, a religious expression—*the poet as a sacred person, a bard, a soothsayer.* The oracles were delivered in verse, hence poets were called Vates.

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7. **Sĭmĭlis ălĭcŭjus** and **sĭmĭlis ălĭcui.** With a Gen. sĭmĭlis refers rather to internal, moral, likeness. With a Dative to external, physical resemblance:

Pŏpŭlum Rōmānum mājōrum sĭmĭlem esse, *That the Roman people resembled its ancestors (in character).*—Cic.

Pūro sĭmillĭmus amni, *Exactly like a clear river (in appearance).*—Hor.

PHRASE.

Eng. *Among the most prosperous;* Lat. *Prosperous along with the first* (cum primis).

Exercise VII.

1. Custom is a second[1] nature. 2. Clearness is the chief excellence of speech. 3. This old man seems to be sad. 4. After Hostilius, Ancus Martius was appointed king by the people. 5. The people of Crotōna (*Crŏtōnenses*) were reckoned among the most prosperous in Italy. 6. The mind, not the coffer of a man, ought to be called rich. 7. Justice towards the gods is called religion, towards one's parents piety. 8. The nation of the Scythians has been always thought to be very ancient. 9. The lion is called the king of quadrupeds. 10. The hair of the ancient[2] Germans is said to have been flaxen. 11. Homer is deservedly called the king of poets. 12. Children are generally supposed to be like their parents. 13. Thou wast called (*audio*) king and father. 14. Many dreams turn out true. 15. Greece always wished to be first in eloquence. 16. The army remained entire. 17. The sun appears to be larger. 18. This entire world is rightly regarded as one commonwealth of mankind. 19. Hercules and Bacchus are reported to have been kings of the East. 20. Tullius and Antonius are declared consuls.

[1] Alter, ĕra, ĕrum. [2] Vĕtus, ĕris.

VIII.—ACCUSATIVE OF THE OBJECT.

§ 234. The Accusative denotes the *Direct Object* of an action.

Transitive Verbs of all kinds, both Active and Deponent, govern the Accusative: as,

Deus *mundum aedĭfĭcāvit, God built the world.*—Cic.

Glōria *virtūtem* tanquam umbra *sĕquĭtur, Glory follows virtue like a shadow.*—Cic.

Nulla ars *ĭmĭtāri sollertiam* nātūrae pŏtest, *No art can imitate the ingenuity of Nature.*—Cic.

Obs. 1. Active Transitive Verbs which govern the Accusative case are capable of becoming Passives, the object of the Active Verb becoming in the Passive the Nominative of the subject, and the subject of the Active Verb becoming in the Passive the Ablative of the Instrument or Agent: if the Agent is a living being, the Preposition *a* or *ab* is prefixed: as, măgister puĕrum laudat, *The master praises the boy,* becomes in the Passive, puer a măgistro laudātur, *The boy is praised by the master.*

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Obs. 2. But the Verbs which govern any other case can be used in the Passive only *impersonally:* as,

Invĭdētur praestanti flōrentique fortūnae, *Eminent and flourishing ortune is envied.*—Cic. (Lit., *Envy is felt* by men *for eminent fortune.*)

Non *parcētur* lābōri, *Labour shall not be spared.*—Cic. (Lit., *There shall be no sparing for labour.*)

Obs. 3. The principal *apparent* exceptions to the Government of an Accusative by Transitive Verbs will be found at § 291.

§ 235. *Cognate Accusative.*—Intransitive Verbs are sometimes followed by an Accusative of cognate or kindred sense to themselves: as,

Hac nocte mīrum *somniāvi somnium, This night I dreamt a strange dream.*—Plaut.

Vērissimum *jusjūrandum jūrāre, To swear a most true oath.*—Cic.

Obs. This construction is especially used when an Attributive Adjective is employed.

§ 236. Other intransitive Verbs often govern an Accusative by virtue of some transitive meaning implied in them. This is often the case with those verbs which denote a state of mind, like **lūgeo,** *I mourn,* lūgeo ălĭquid, *I mourn on account of something;* **horreo,** *I shudder,* horreo ălĭquid, *I shudder at something,* &c.: as,

Sĕquăni Arĭŏvisti *crūdēlitātem horrēbant, The Sequani shuddered at the cruelty of Ariovistus.*—Caes.

Amōre *ălĭquam dēpĕrire, To be dying of love for some one.*—Plaut.

Contrĕmĕre hastam, To tremble at the lance.—Virg.

Here *horreo, dēpĕreo, contrĕmo* (strictly intransitive Verbs), involve the transitive meanings, *to dread, to love, to fear,* respectively. This idiom is most frequent in the poets.

SYNONYMS.

1. **Accĭpio,** cēpi, ceptum, 3, *to take what is offered,* generally *into the hand.* **Excĭpio,** ēpi, eptum, 3, *to take,* i. e. *catch, what is flying,* generally into the *arms.* **Rĕcĭpio,** cēpi, ceptum, 3, *to take into one's care,* as into the bosom. **Suscĭpio,** cēpi, ceptum, *to undertake a duty or task imposed* (to put one's arm or back to a burden).

2 **Săgitta,** ae, *f., an arrow:*

Aptāre nervo săgittas, *To fit the arrows to the bowstring.*—Virg.

Tēlum, i, *n.* (prob. fr. τηλόθεν), *a generic term for any kind of offensive weapon,* generally of a missile character. **Spĭcŭlŭm,** i, *n.* (from spĭca, an ear of corn), *a dart,* also used of the triangular head of an arrow or javelin:

Alĕxander săgittā ictus est, quae in mĕdio crūre rĕlīquĕrat spĭcŭlum, *Alexander was wounded by an arrow which left its point behind in the middle of his shin.*—Curt.

3. **Vēnēnum,** i, *n., a drug, medicine, or poison.* Sometimes used of *dyeing drugs:*

Assўrio fūcātur lāna vēnēno, *The wool is stained with Assyrian dye.*—Virg.

Virus, i, *n., poison, venom.* Sometimes *an offensive stench:*

Vīrus pălūdis, *The smell from the stagnant marsh.*—Col.

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4. **Effŭgio,** ūgi, ĭtum, 3, *to escape, not merely fly from* (like ἀποφεύγω).

Vincŭla effŭgĕre, *to escape from imprisonment.*—Hor.

Subterfŭgio, ūgi, ĭtum, 3, *to get away secretly, to give the slip* (like ἀποδιδράσκω). **Aŭfŭgio,** ūgi, ĭtum (ab fŭgio), *to fly from.* **Diffŭgio,** ūgi, ĭtum, 3, *to fly in all directions* (dĭversim fŭgĕre).

5. **Pŏtestas,** ātis, *f.* (fr. posse), *power, lawful authority, as of a magistrate.* **Pŏtentia,** ae, *f.*, *unconstitutional power, predominance.* A person in authority is said to be in pŏtestāte. **Dĭtio,** ōnis, *f.*, *power, jurisdiction:*

In dĭtiōne alicujus esse, *To be under a man's authority.*—Cic.

6. **Bestia,** ae, *f.*, *an unreasoning animal.* **Bellua,** ae, *f.* (also bēlua), *a great beast.* **Fĕra,** ae, *f.*, *a wild beast.* An elephant or hippopotamus would be bellua, but a lion or tiger, fĕra.

7. **Vĕnĕror,** ātus sum, 1, *to pray to;* hence, *to venerate.* **Cŏlo,** cŏlui, cultum, 3, prop. to cherish; hence *to regard with honour, worship.* **Rĕvĕreor,** ĭtus sum, 2, *to stand in awe of, to show respectful fear.*

8. **Măre,** is, *n.*, *the sea,* as opposed to land. **Aequor,** ŏris, *n.* (aequus), properly a level plain surface, *the expanse of the sea when calm.* **Pontus,** i, *m.*, *the deep sea.* **Frĕtum,** i, *n.*, *a narrow part of the sea, a frith.*

9. **Sĕcūris,** is, *f.* (sĕco), *a butcher's cleaver,* to chop meat; *an (executioner's) axe.* **Ascia,** ae, *f.*, *a carpenter's axe* to cleave wood.

Exercise VIII.

1. I have received your letter. 2. Daedalus moved his wings. 3. Romulus created a hundred senators. 4. I will sing no songs. 5. I do not fear death. 6. If we follow (*fut.*) nature as our guide, we shall never go astray. 7. Barbarous nations dip their arrows in poison. 8. Hear much (*pl.*), speak little (*pl.*). 9. Themistocles did not escape the animosity[1] of his fellow-citizens. 10. Pompey restored the tribunitian power of which Sulla had left the image without the reality. 11. The Egyptians consecrated almost every species of beasts: the Syrians worship a fish. 12. They are free-born, of whose ancestors none[2] has served in slavery (*acc.*). 13. They run the same course of life. 14. It is better to live one's life moderately and modestly. 15. Nor does he shudder-at the stormy sea. 16. The field seems to mourn-for its master. 17. The Roman matrons mourned-for him as (for) a parent. 18. He fears the Parthian and the icy Scythian. 19. He trembles and shudders-at the rods and axes of the dictator.

[1] Invĭdia. [2] Nēmo, ĭnis, *c.*

IX.—ACCUSATIVE OF THE OBJECT.—(*continued.*)

§ 238. *All* Intransitive verbs of motion compounded with the Prepositions **circum, per, praeter, trans, sŭper,** and **subter,** become Transitives, and govern an Accusative: as,

Tīmŏtheus *Pĕlŏponnēsum circumvĕhens* Lăcōnĭam pŏpŭlātus est, *Timotheus sailing round Peloponnesus, laid waste Laconia.*—Nep.

Hannĭbal *Alpes* cum exercĭtu *transiit, Hannibal crossed the Alps with an army.*—Nep.

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§ 239. *Many* Intransitive verbs of motion compounded with the Prepositions **ad** and **in**, and *some* compounded with **ante**, **con**, **ex**, and **prae**, become Transitives, and govern an Accusative: as,

Nāves *Gĕnuam accessērunt*, *The ships reached Genoa.*—Liv.
Urbem invādunt, *They fall upon the city.*—Virg.
Nēmĭnem convēni, *I have met no one.*—Cic.
Sŏcĭētātem coīre, *To form a partnership.*—Cic.
Mŏdum excēdĕre, *To exceed the limit.*—Cic.
Quantum Galli virtūte *cētĕros mortāles praestārent*, *How much the Gauls surpassed the rest of mankind in valour.*—Liv.
Nēmo *eum* in ămīcĭtia *antecessit*, *no one excelled him in friendship.*—Nep.

§ 240. Intransitive verbs of rest (jăceo, sĕdeo, sto, sisto), compounded with **circum**, become Transitives, and govern an Accusative: as,

Ĕquĭtes Rōmāni *sĕnātum circumstant*, *Roman knights stand around the senate.*—Cic.

SYNONYMS.

1. **Mons**, tis, *m.*, *a mountain* or *range of mountains*. **Jŭgum**, i, *n.* (jungo), *a mountain ridge*. **Căcūmen**, ĭnis, *n.*, *a summit*: **dorsum**, i, *n.*, *a back-like ridge*. Mons often signifies a great heap of anything:

Praeruptus ăquae mons, *A rugged mountainous wave.*—Virg.
Montes auri, *Piles of gold.*—Ter.

Collis, is, *m.*, *an easy ascent*, *a hill*. **Tŭmŭlus**, tŭmeo, i, *m.*, *any eminence*. **Agger**, ĕris, *m.*, *a heap*, *mound*, *or terrace* (ad gĕro).

2. **Ruīna**, ae, *f.* (ruo), *a (violent) falling down*, *downfall*: ruīna, *ruin*. **Strāges**, is, *f.* (sterno), *an overthrow from without*. Strāges, *havoc*, *butchery*.

Strāges ruīnae sīmĭlis, *A slaughter near akin to entire ruin.*—Liv.

3. **Nonnunquam**, *sometimes*, with the idea of frequency. **Interdum**, *at times*, not often. **Aliquando**, *now and then*, more than once:

Nonnunquam facta, *Things done at short intervals.*
Interdum facta, *At lengthened intervals.*
Ălĭquando facta, *At very lengthened intervals.*

4. **Rĕgio**, ōnis, *f.* (rĕgĕre), *a vast extent of country*. **Prŏvincia**, ae, *f.*, *a country subdued by arms or otherwise*:

Sĭcĭlia prīma omnium prōvincia appellāta est, *Sicily was the first of all called a province.*—Cic.

Plăga, ae, *f.*, *a district*, *clime*, *or tract* either of earth or heaven:

Plăga lactea coeli, *The milky way.*

5. **Āveo** (no perf. or sup.) 2, *to long for*, *to strive after*, especially for what pleases us, with some degree of impatience. **Dēsīdĕro**, āvi, ātum, 1, to desire what one has had, but now feels the loss of: hence *to regret*. **Vŏlo**, vŏlui, velle, *to be willing*, *have a mind for*. **Opto**, āvi, ātum, 1, *to wish*, *prefer*. **Cŭpio**, īvi, ītum, 3, *to desire* (most general term). **Gestio**, īvi, 4, *to desire eagerly*, *and show it by gestures*.

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6. **Cognosco**, ōvi, ĭtum, 3, *to learn (something before unknown)*. **Agnosco**, ōvi, ĭtum, 3, *to recognize (something known before)*:

Vĕtĕrem Anchīsen agnoscit ămīcum, *He recognizes his old friend Anchises.*—Virg.

Intellĭgo, exi, ectum, 3, *to discern by means of reflection*. **Dignosco**, ōvi, ōtum, 3, *to distinguish*. **Rĕcognosco**, ōvi, ĭtum, 3, *to bring to remembrance*:

Cognoscĕre de ălĭqua re, *To take cognizance of something.*—Cic.

Cognoscĕre ex ălĭqua re, *To know by something.*—Cic.

7. **Magnus**, a, um, *great*, opposed to **parvus**, without any accessory notion. **Grandis**, e, *great*, with the idea of strength and full growth. **Ingens**, ntis, *of extraordinary size*. **Immānis**, e (prob. fr. in, *not*, and mānus = bŏnus), *huge, exciting fear*. **Vastus**, a, um, *vast, irregular in form, out of bounds*:

Vastus ănĭmus, *A mind of extravagant aims.*—Sall.

8. **Sĕnātus**, ūs, *m., the senate*—either the senators or (by meton.) the place where they met:

In sĕnātum vēnit, *He came into the senate.*—Cic.

Sĕnātus convŏcātus ĕrat, *The senate had been convened.*—Cic.

Cūria, ae, *f., the building where the senators assembled*:

Vēnit in cūriam sĕnātus frĕquens, *A full assembly of senators came to the senate-house.*—Cic.

Very rarely of the senate itself.

Cūria jŭbet, *The senate wills it.*—Cic.

PHRASES.

Eng. *The midst of the city;*	Lat. *The middle city* (urbs mĕdia).
„ *As he speaks;*	„ (Often) *speaking* (part.)
„ *Young men of Rome;*	„ (Often) *Rōmāna jŭventus.*
„ *Those who are prosperous;*	„ *The prosperous* (participle).

Exercise IX.

1. The river Eurōtas flows round Sparta. 2. The Euphrates goes through the midst of Babylon. 3. The Romans climbed over the ruins of the wall. 4. The rivers flowed beneath the walls. 5. The people are wont sometimes to pass by the worthy. 6. Pythagoras went over many barbarous regions (lit. of barbarians) on foot. 7. Thirty tyrants surrounded Socrates and could not[1] break his spirit. 8. I long to have-an-interview-with[2] those whom I myself (*ipse*) have known. 9. The young men of Rome approach the walls. 10. A great fear suddenly came upon the soldiers. 11. Both you and I have exceeded the bounds of moderation. 12. A crowd of friends surrounds the prosperous. 13. The Roman knights stand round the senate. 14. Six lictors surround him as he speaks.

[1] *And . . not*, nĕque. [2] Convĕnio, vēni, ventum, 4, with acc.

X.—INTRANSITIVE VERBS WITH THE ACCUSATIVE.

§ 241. These five Impersonal Verbs, **pŭdet**, *it shameth*; **taedet**, *it wearieth*; **poenĭtet**, *it repenteth*; **pĭget**, *it grieveth*; and

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mĭsĕret, *it pitieth (affects with pity)*; take an Accusative of the Person *whom the feeling affects.* The object of the feeling is put in the Genitive: as,

Mē pĭget stultĭtiae meae, *I am vexed at my folly.*—Cic.
Timŏthei post mortem *pŏpŭlum* jūdĭcii sŭi *poenĭtuit, After the death of Timotheus the people repented of their judgment.*

Obs. The Object (or *cause*) of the feeling is sometimes expressed by an Infinitive Mood or clause. as,
Non me *vixisse* poenĭtet, *I repent not having lived.*—Cic.
Quintum poenĭtet, *quod ănĭmum tuum offendit, Quintus is sorry that he has wounded your feelings.*—Cic.

§ 242. In like manner **dĕcet,** *it is becoming*, and **dēdĕcet,** *it is unbecoming*, take an Accusative of the Person: as,

Ōrātōrem mīnīme dĕcet īrasci, *It very ill becomes a speaker to lose his temper.*—Cic.

Obs. In like manner the Impersonals **jŭvat,** *it delights;* **lātet, fallit, fŭgit, praetĕrit,** *it escapes (notice);* **ŏportet,** *it behoves*, take an Accusative of the Person.

SYNONYMS.

1. **Sĕnex,** is, *m., an old man*, one beyond his sixtieth year. **Vĕtus,** ĕris, *ancient, of old standing.* **Grandaevus** or **longaevus,** a, um, *very aged.*

2. **Consĭlium,** i, *n., counsel, advice, design, project.* **Sententia,** ae, *f., a (decided) opinion:*
Dat consĭlium de ănĭmi sententiā, *He gives advice according to his mind's conviction.*

3. **Poena** (ποινή), ae, *f., a satisfaction*, hence *punishment* of any kind, corporal, capital, or by imprisonment, as an atonement for an offence.
Octo poenārum gĕnĕra in lēgĭbus contĭnentur, *Eight species of punishments are contained in the laws.*—Cic.
Mulcta (multa), ae, *f., a fine*, originally in cattle, but afterwards in money:
Mulctāre ălĭquem poenā et mulctā, *To visit a man with punishment and fine.*—Cic.

4. **Peccātum,** i, *n., a transgression*, what a man knows to be wrong. **Dēlictum,** i, *n., a fault*, strictly of omission. **Culpa,** ae, *f., any fault.*

5. **Paupertas,** ātis, *f., humble or poor circumstances*, not actual want of the necessaries of life. **Egestas,** ātis, *f., destitution, extreme poverty.* **Ĭnŏpia,** ae, *f., scarcity, need of help.* **Pēnūria,** ae, *f., scarcity, dearth.*

6. **Sĭmŭlo,** āvi, ātum, 1, *to pretend what does not exist.* **Dissĭmŭlo,** āvi, ātum, *to conceal what does exist:*
Spem vultu sĭmŭlat, *In his features he feigns a hopeful look.*—Virg.
Dissĭmŭlat mĕtum, *He conceals his fears.*—Hor.

7. **Hŏmo,** ĭnis, *m.* and *f., a man, a human being*, including both sexes. **Vir,** vīri, *m., a man* (not a woman), generally a distinguished man; hardly ever used in a bad sense.
Vir bŏnus, rather than bŏnus hŏmo.
But vir nullā fĭde, *A man of no integrity.*

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Exercise X.

1. You are ashamed of your negligence. 2. I am vexed at the morals of the state. 3. Your enemies repent of their intemperance. 4. I pity that old man. 5. I am entirely weary of life. 6. God never repents of his first design. 7. I am not only vexed at but ashamed of my folly. 8. Men pitied their punishment not more than the crime by which (*abl.*) they had merited punishment. 9. He repeats his sin[1] who is not ashamed of it.[2] 10. Many are ashamed of poverty, even (though) honourable. 11. Myrtle does not misbecome a servant. 12. It by no means becomes an orator to be angry: to pretend (to be so) does not misbecome him. 13. Anxious speech becomes not a philosopher. 14. It becomes a praetor to have not only temperate hands, but also eyes. 15. It will delight me to have perished by the hands of men. 16. Priam eluded the watch-fires (*ignes*) and the camp hostile to Troy. 17. It behoves me to do this. 18. But it does not escape you how difficult this is (*subjunc.*).

[1] Say, *sins twice.* [2] Say, *of (his) sin.*

XI.—DOUBLE ACCUSATIVE.

§ 243. Verbs of *teaching* and *concealing* take a double Accusative after them—one of the thing and another of the person: as, **dŏceo**, *I teach* (with its compounds); **cēlo**, *I conceal, hide from:* as,

Quis *mūsĭcam* dŏcuit *Epămīnondam*, *Who taught Epaminondas music?*—Nep.

Non cēlāvi *te sermōnem* hŏmĭnum, *I have not kept from you the men's discourse.*—Cic.

Obs. Accusative after a Passive Verb.—When a Verb of *teaching*, &c. is turned into the Passive, the thing taught may still remain in the Accusative: as,

L. Marcius *omnes* mīlĭtiae *artes* ēdoctus fŭĕrat, *Lucius Marcius had been taught all the arts of war.*—Liv.

§ 244. Many verbs of *asking*, *entreating*, and *demanding* take a double Accusative after them—one of the thing and another of the person: as, **interrŏgo** and **percontor**, *I ask;* **ōro**, *I entreat*, **rŏgo**, *I ask* or *entreat;* and **posco** (**rĕposco**), **flāgĭto**, *I demand:* as,

Lēgāti *Verrem sĭmŭlācrum* Cĕrĕris rĕposcunt, *The envoys demand back from Verres the statue of Ceres.*—Cic.

Caesar *frūmentum Aeduos* flāgĭtābat, *Caesar kept demanding corn of the Aedui.*—Caes.

SYNONYMS.

1. **Jŭventūs**, ūtis, *f.*, *the time of youth*, by meton. *those in a state of youth:* Ībique jŭventūtem exercuit, *And in those pursuits he spent his early life.*—Sall. Omnis jŭventus convēnĕrant, *All the young men had assembled together.*

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Jŭventa, ae, *f.*, *the season of youth.* **Jŭventas,** ātis, *f.*, *the goddess of youth.* The goddess of youth is however sometimes expressed by either jŭventus or jŭventa:

Jŭventūtis aedes in Circo Maxĭmo, *The temple of the goddess of youth in the Circus Maximus.*—Liv.

2. **Īmāgo,** ĭnis, *f.* (root im—whence ĭmĭtor—or, with a sibilant, sim, whence sĭmĭlis), *a likeness,* a copy of a thing whether in sculpture or painting, or in idea. **Sĭmŭlācrum,** i, *n.* (simŭlo), *any figure made to resemble something else:* esp. *an image.* **Effĭgies,** ēi, *f.* (effingĕre), not used of painting, but of sculpture —*a bust.* **Stătua,** ae, *f.* (stāre), allied in meaning to sĭmŭlacrum—the latter usually means *the sacred figure of a god;* the former *the statue of a man:*

Sĭmŭlācra deōrum immortālium dēpulsa sunt, et stătuae vĕtĕrum hŏmĭnum dējectae, *The images of the immortal gods were cast out, and the statues of the ancients thrown down.*—Tac.

3. **Aevum,** i, *n.* (αἰών), *a very long space of time, an age.* **Tempus,** ŏris, *n.*, *time* (in general); also *a point of time, an epoch*—hence *an opportunity, a seasonable time.*

Tempŏre, et in tempŏre advĕnis, *You come seasonably, and at the very nick of time.*—Ter.

Tempestas, ātis, *f.*, *an entire space of time—a period, a season* (καιρός).

PHRASES.

Eng. *Lastly;*	Lat. *At the last,* ad extrēmum.
„ *I hide this from you;*	„ *I hide you this.*
„ *To make great demands;*	„ *To demand great things.*

Exercise XI.

1. The wise man will teach his sons justice, frugality, temperance, (and) fortitude. 2. I hide these things from Alcibiades. 3. Minerva instructed Cicero in all accomplishments (arts). 4. Catiline instructed the young men in wicked deeds. 5. Philosophy has taught us all things. 6. My son has not concealed these things from me. 7. I did not conceal from you the conversation of Ampius. 8. They are ridiculous who teach others what they themselves have not tried. 9. We ought not to conceal our opinion from our friends. 10. Porcius Cato was asked his opinion. 11. The Latin legions, by long association, had been made-familiar-with (*ēdŏcēre*) the military tactics (*mīlĭtia*) of the Romans. 12. Cicero, by means of (*per*) the ambassadors, had been taught everything. 13. He demanded of the parents a price for (*pro*) the burial of their children. 14. They demanded from him the statue of Ceres and Victory. 15. The people demanded corn of me. 16. This, lastly, I particularly [1] ask of you. 17. No one will ask you my age. 18. (For) nothing beyond do I importune the gods—nor do I make greater demands [2] of my powerful friend.

[1] Magnŏpĕre. [2] Flāgĭto: see Phrases.

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XII.—DOUBLE ACCUSATIVE—(*continued*).

§ 245. *Factitive Accusative.*—Verbs signifying *to make* or *appoint, to name, to reckon* or *esteem*, and the like, take after them a double Accusative—one of the Object and the other of the Predicate to that object (Factitive Acc.): as,

Ancum Martium *rēgem* (*Fact. Acc.*) pŏpŭlus creāvit, *The people made Ancus Martius king.*—Liv.

Cĭcĕrōnem ūnĭversa cīvĭtas *consŭlem* (*Fact. Acc.*) dēclārāvit, *The whole state declared Cicero consul.*—Cic.

Rōmŭlus urbem ex nōmĭne suo *Rōmam* (*Fact. Acc.*) vŏcāvit, *Romulus called the city Rome from his own name.*—Eutr.

Contempsit Sĭcŭlos, non duxit (eos) *hŏmĭnes* (*Fact. Acc.*), *He despised the Sicilians; he did not take them for human beings.*—Cic.

Obs. The Factitive Accusative becomes a Predicative Nominative after the Passive of the above verbs: see § 232.

§ 246. Transitive Verbs compounded with **trans** and **circum**, as transjĭcio, transdūco, transporto, *to carry across*, and circumdūco, *to lead around*, take after them a double Accusative, one of the person, and the other of the thing crossed: as,

Ăgēsĭlāus *Hellespontum cōpias* trājēcit, *Agesilaus carried his troops across the Hellespont.*—Nep.

Hannĭbal nōnāginta *millia* pĕdĭtum *Ibērum* trāduxit, *Hannibal carried ninety thousand foot-soldiers across the Iberus.*—Liv.

Pompēius *Roscillum* omnia sua *praesĭdia* circumduxit, *Pompeius led Roscillus round all his entrenchments.*—Caes.

Obs. 1. In such cases one Accusative is governed by the Verb, and the other by the Preposition in composition.

Obs. 2. In the Passive one of the two Accusatives remains: as,
Mājor multĭtūdo Germānōrum *Rhēnum* transdūcĭtur, *A greater multitude of Germans is carried across the Rhine.*—Caes.

SYNONYMS.

1. **Dŭx**, dŭcis, *m.* and *f.*, *a leader, a general:*
Dux grĕgis, *the ram.*—Virg.
Dux armenti, *the bull.*—Ov.

Ductor, ōris, *m.*, *a guide:*
Ductor dūcum, *a guide for the chiefs*, i.e. *commander-in-chief.*—Sen.

Impĕrātor, ōris, *m.*, *a commander or emperor.* When used in reference to a general it followed his name; when used of the Caesars it preceded it (see St. L. Gr. 937). M. T. Cĭcĕro Impĕrātor. Impĕrātor Augustus.

2. **Occāsio**, ōnis, *f.*, *an opportunity offered by chance to undertake anything*, used in general sense. **Opportūnĭtas**, ātis, *f.*, *convenience of time, place, or any circumstance whatever* enabling one to undertake anything with facility and a good prospect of success:
Opportūnĭtas tempŏris, *convenience of time.*—Cic.
Opportūnĭtas lŏci, *the favourable nature of the position.*—Caes.

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3. **Hostis,** is, *m.* and *f.*, anciently the same as pĕrĕgrīnus, *a foreigner;* hence *a public or foreign enemy in war.* **Inīmīcus,** i, *m., a private, personal, foe;* also used properly to express an enemy of his country.

Omnĭbus rĕīpublĭcae inīmīcis esse me ācerrĭmum hostem prae me fĕro, *I openly declare myself a most untiring foe to all enemies of the commonwealth.*—Cic.

Adversārius, i, *m.*, a generic term for an opponent whether in the field, a court of justice, or in politics; *an adversary, a resisting foe.*

4. **Dūco,** xi, ctum, 3, *to lead.* **Ducto,** āvi, ātum, 1, *frequent.* of duco: *to have the lead of* (troops): often equivalent to *deceive, delude, lead by the nose, in a bad sense:*

Dūcente [not ductante] deo, *Under the guidance of the god.*—Virg.

5. **Nōmen,** ĭnis, *n., the name of the gens to which a man belonged.* **Praenōmen,** ĭnis, *n., the name which marked the individual.* **Cognōmen,** ĭnis, *n., the family name.* **Agnōmen,** ĭnis, *n., a supplementary name, a name given on account of some exploit.* In Lūcius Cornēlius Scīpio Afrĭcānus, Lucius is the praenomen, Cornelius the nomen, Scipio the cognomen, and Africanus the agnomen.

6. **Beātus,** a, um, expresses *a contented and happy condition of mind,* as that of a man who desires no more than he has. **Fēlix,** ĭcis, *fortunate, happy, prosperous.* **Fortūnātus,** a, um, *favoured of fortune:*

Si est ĕnim quod dēsit, ne beātus quĭdem est, *For if he want anything, a man cannot indeed be happy.*—Cic.

Si quis rĕīpublĭcae sit infēlix, fēlix esse non pŏtest, *If a man bring misfortune on his country, fortunate he cannot be.*—Cic.

O fortūnātos nĭmium, *O too highly favoured* (*husbandmen!*)—Virg.

7. **Incendo,** di, sum, 3; **accendo,** di, sum, 3; **inflammo,** āvi, ātum, 1; all signify *to set on fire, to burn.* Incendĕre, from within, *to destroy by burning:* accendĕre, at a single point, *to set light to, to kindle* a lamp or candle. Inflammāre, *to put into a blaze* either from within or without. **Succendo,** si, sum, 3, *to set on fire from beneath,* as a funeral pile. **Crĕmo,** āvi, ātum, 1, *to destroy by burning:* **concrĕmo,** *to reduce to ashes.*

PHRASES.

Eng. *Time for an action, etc.;*	Lat. *Time of an action,* tempus actiōnis, also tempus ăgendi, or ad ăgendum.
„ *Not only, but even;*	„ *Non sōlum, sed* (*vērum*) *ĕtĭam.*
„ *Much;*	„ (Often) *Many things,* multa.

Exercise XII.

1. The Romans appointed Q. Fabius general. 2. All the centuries declared Sulla (to be) consul. 3. They call the convenient time for an action an opportunity. 4. They decide (*jūdĭco*) Antonius to be not only not consul, but even an enemy. 5. He considers him (to be) an enemy. 6. He called the city Antioch from (*ex*) the name of his father Antiochus. 7. You will not rightly call (*fut. perf.*) him happy who possesses (*partic.*) much. 8. They appoint Licinius Calvus tribune of the soldiers. 9. They appointed patricians as tribunes of the soldiers with consular power. 10. He leads his army over the Rhone. 11. Caesar sets the town on fire and leads his army across the Loire. 12. Caesar leads the cavalry over the bridge. 13. He had conveyed a large part of the cavalry over the river. 14.

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The Helvetii had already conveyed three parts[1] of their forces across the river. 15. In those ships he transports his soldiers over the river. 16. Ho (*eho*) slave (*puer*), lead that (*iste*) man round these rooms.

[1] When the numerator of a fraction is only one less than the denominator | the ordinal for the denominator is often omitted.

XIII.—ACCUSATIVE OF TIME AND SPACE AND ACCUSATIVE IN EXCLAMATIONS.

§ 247. Names of Towns and small Islands are used in the Accusative without a Preposition after Verbs signifying *Motion towards*. For examples, see § 259 in the Appendix on the Construction of names of Towns.

§ 249. Duration of Time and Extent of Space are put in the Accusative, answering to the questions—*How long? How far? How high? How deep? How broad? How thick?* as,

Pĕdem e villā adhuc ēgressi non sŭmus, *As yet we have not stirred one foot from the (country) house.*—Cic.

Quaedam bestiŏlae *ūnum diem* vīvunt, *Some insects live but one day.*—Cic.

Pĕricles *quadrāginta annos* praefuit Āthēnis, *Pericles governed Athens for forty years.*—Cic.

Campus Mărăthon ab Āthēnis circĭter *millia* passuum dĕcem ăbest, *The plain (of) Marathon is distant from Athens about ten thousand paces.*—Nep.

Mīlĭtes aggĕrem lātum *pĕdes trĕcentos trīginta*, altum *pĕdes octōginta* exstruxērunt, *The soldiers constructed a mound* 330 *feet wide and* 80 *feet high.*—Caes.

(Without the Adj. *latus, altus*, the Genitive would have been used: see § 274.)

§ 250. The Accusative is used in exclamations, either with or without an Interjection: as,

Me caecum, qui haec ante non vīdĕrim, *My blindness not to have seen this before!*—Cic.

O *vim maxĭmam* errōris, *O the enormous power of error!*—Cic.

Eheu *mē* mĭsĕrum, *O hapless me!*

Pro deōrum atque hŏmĭnum *fĭdem! In the name of gods and men!*—Cic.

En quātuor *āras*, *Lo, four altars.*—Virg.

Obs. 1. But *en* and *ecce* are quite as frequently found with the Nominative: as,
Ecce *tuae lĭterae* (sc. *sunt*) de Varrōne, *There is your letter about Varro!*—Cic.

Obs. 2. *Hei* and *vae* are construed with the Dative: as,
Vae *victis*, *Woe to the conquered.*—Liv.
Hei mĭsĕro *mihi*, *Woe to wretched me.*—Ter.

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SYNONYMS.

1. **Oppugno**, āvi, ātum, *to assault.* **Obsĭdeo**, ēdi, essum, 2 (ob sĕdeo), *to besiege:*

Consĭliis ab oppugnandā urbe ad obsĭdendam versis, *Their plan having changed from an assault upon the city to besieging it.*—Liv.

2. **Amplius, măgis, plus,** are all comparatives, and imply *superiority.* Amplius is used of *extent, quantity, duration.* Magis relates to *quality,* and plus *to number:*

Nec vĭdētur quicquam măgis ēlĕgans, *Nor does anything appear to be more elegant.*—Cic.

Noctem non amplĭus ūnam falle dŏlo, *Delude her for just one night, no more.*—Virg.

3. **Trabs,** trăbis, *f.*, or **Trăbes,** is, *f.*, is *a long narrow beam,* like a pole. **Tignum,** i, *n.*, *one shorter and thicker,* like a block. The stakes driven into the earth to build upon are tigna; the cross-beams of the building would be trăbes:

Nexae trăbes aere, *Cross-beams bracketted together with brass.*—Virg.

The poets sometimes use trabs of a ship:

Ut trăbe Cypriā Myrtōum păvĭdus nauta sĕcet mare, *That he, as a craven sailor, should, in a bark of Cyprian timber, plough the Myrtoan deep.*—Hor.

4. **Fermē** and **Fĕrē** are used to save the accuracy of an expression, like our *about, near about* (less or more), *as nearly as can be stated.* **Prŏpĕ** *is nearly, not quite.* **Paenĕ** is opposed to **plānē**; *almost.* Both Prope and Paene often qualify an expression, which may be hyperbolical.

PHRASE.

Eng. *He used to do it;* Lat. (*often*) *Făciēbat.*

Exercise XIII.

1. Dionysius was tyrant of Syracuse thirty-eight years. 2. The city of Troy was besieged for ten years because of (*ob* with *acc.*) one woman. 3. The elephant is said to live two hundred years. 4. Augustus used to sleep not more than seven hours. 5. Zama is distant from Carthage a journey of five days. 6. Saguntum was situated nearly a mile from the sea. 7. He carried a rampart, six feet high, from the camp to the water. 8. Antiŏchus constructed a moat six cubits deep (and) twelve wide. 9. Those-armed-with-a-spear (*hastāti*) formed (*erant*) the first line (*ăcies*), distant from each other a moderate space. 10. Upright beams, distant from each other two feet, are erected in the earth. 11. O wicked man! 12. O wolf, excellent guardian, as the saying is,[1] for the sheep![2] 13. O the affectionately written letter of Brutus! 14. Once happy Roman generals! 15. Eminent man and distinguished citizen! 16. In the name of God, a disgraceful crime! 17. Ah luckless man! 18. Woe is me; from what hopes have I fallen! 19. O abandoned and audacious man! 20. Woe is me, I am afraid to speak!

[1] Ut aiunt, or quod aiunt. The phrase always follows one or more words in the sentence—it never stands first.

[2] Genitive.

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XIV.—ACCUSATIVE OF CLOSER DEFINITION.

§ 251. The Accusative is used, especially by the Poets, after Verbs, Participles, and Adjectives, to indicate the part of the Subject specially referred to: as,

Hannĭbal, *adversum fĕmur* grăvĭter ictus, cĕcĭdit, *Hannibal fell severely wounded in the fore part of the thigh.*—Liv.

Ĕquus trĕmit artūs, *The horse trembles in its limbs.*—Virg.

Fēmĭnae nūdae *brāchia* et *lăcertos*, *Women with both the lower and upper part of the arm bare.*—Tac.

Trājectus *pĕdes*, *With the feet pierced.*—Virg.

Obs. In prose, the Ablative is more generally used: as,

Pĕdĭbus aeger, *Diseased in the feet.*—Cic.

Capti *ŏcŭlis* talpae, *Moles maimed in the eyes* (i.e. *blind*).—Virg.

§ 252. Sometimes, by a Greek idiom, a Passive Verb is used in a middle sense, and made to govern an Accusative: as, **induor, ămĭcior,** *I clothe, put on myself;* **exuor,** *I strip off (from myself);* **cingor, accingor,** *I gird on myself;* and the like: as,

Ĭnūtĭle *ferrum cingĭtur*, *He girds on the bootless steel.*—Virg.

Andrŏgei *găleam indŭĭtur*, *He puts on the helmet of Androgeus.*—Virg.

Obs. On this principle must be explained Horace's,

Suspensi *lŏcŭlos tăbŭlam*que lăcerto, *With their satchels and tablet swinging at their elbow.* (Suspensi, *having fastened to themselves:* ἀπηρτημένοι.)

§ 254. The Accusative is used adverbially in the expressions **magnam (maxĭmam) partem,** *for the most part;* **vīcem,** *on account of;* **sĕcus,** *sex;* **cētĕra,** *in other respects:* as,

Suēvi *maxĭmam partem* lacte atque pĕcŏre vīvunt, *The Suevi for the most part live on milk and cattle.*—Cic.

Tuam vicem saepe dŏleo, *I often grieve on your account.*—Cic.

Lībĕrōrum căpŭtum *vīrile sĕcus* ad dĕcem millia capta, *Ten thousand free persons of the male sex were taken.*—Liv.

Vir cētĕra ēgrĕgius, *A man excellent in other respects.*—Liv.

SYNONYMS.

1. **Ico,** ĭci, ictum, 3, (fr. ἴκω, to reach, come to), properly *to strike, to reach with a blow*, chiefly by throwing. Verbĕro, āvi, ātum, 1, *to beat, batter.* **Fĕrio** (percussi, percussum), 4, *to strike by a violent blow:*

Ăriĕte mūrum fĕrīre, *To strike a wall with the ram.*

Percŭtio, ussi, ussum, 3 (supplies the deficiencies of fĕrio), *to shake with a blow, strike violently:*

Fulmĭne percŭti, *To be shaken by lightning, by a thunderbolt*, whereas fulmĭne ictus means only, *reached or struck by lightning.*—Cic.

Lĕvĭter ictus is more correct than lĕvĭter percussus.

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2. **Brāchium** (βραχίων), i, *n., the arm;* especially, from the *elbow to the wrist.* **Lăcertus,** i, *m., the arm* from the *shoulder to the elbow:*

Laudat brāchia et nūdos mĕdiā plus parte lăcertos, *He praises her arms, and the upper part bare more than half way down.*—Ov.

Ulna, ae, *f., the whole arm* from the shoulder to the hand, serving as a measure —*an ell.* **Cŭbĭtus,** i, *m., the elbow.*

3. **Saucio,** āvi, ātum, 1, *to wound in any way.* **Vulnĕro,** āvi, ātum, 1, *to wound by a cut or thrust.*

Servi nonnulli vulnĕrantur, ipse Rubrius in turbā sauciātur, *Some of the slaves are wounded, Rubrius himself gets a blow in the crowd.*—Sall. fr.

Laedo, si, sum, 3, *to hurt in any way.*

4. **Glădius,** i, *m.,* the usual term for *a sword.* **Ensis,** is, *m.,* rather a poetical term. Livy once uses it in the same sense as glădius. Glădius, is *a broad, cutting sword.* **Sica,** ae, *f. a dagger,* (?sĕcāre) generally the unfair secret weapon of the assassin. **Pūgio,** ōnis, *m.* (pungĕre), *a dagger or short sword, often worn by gentlemen and magistrates.*

5. **Vincŭlum,** i, *n.* (vincīre), *anything that binds:*

Līnea vincŭla, *ties made of flax.*—Virg.

Cătēna, ae, *f., an iron or metal chain:*

Strīdor tractae cătēnae, *The rattling of a chain trailing along (the floor).*—Virg.

Lăqueus, i, *m., a string with a running knot, or halter:*

Collum in lăqueum inserĕre, *To put the neck into a halter.*—Cic.

6. **Amĭcio,** ĭcui, ictum, 4, *to clothe,* used exclusively *of outer garments.* **Induo,** ui, ūtum, 3, *to put or draw on (clothes).* **Vestio,** īvi, ītum, 4, of *clothes for the protection or ornament of the body:*

Pallium quo ămictus, soccos quĭbus indūtus est, *The cloak in which he was enveloped, and the shoes which he had put on.*—Cic.

PHRASES.

Eng.	Lat.
„ *The same as;*	*The same which.*
„ *His leg was struck;*	*He was struck (as to) his leg* (acc.).
„ *I especially care for this;*	*I care for this alone* (unum).
„ *To make this boast;*	*To boast this* (neut.).
„ *Twice or thrice, not more;*	*Bis terve.*
„ *Two or three times, or more;*	*Bis tergue.* [(acc.).
„ *This is for the most part;*	*This is (as to) the most part*
„ *Many of the male sex;*	*Many the male sex* (acc.).

Exercise XIV.

1. He was struck with a stone on the right knee. 2. He was wounded in both arms[1] by the downfall of the bridge. 3. Apollo, with his fair[2] shoulders clothed with a cloud. 4. Lo the Trojan boy, with his honourable head uncovered! 5. With his temples still bare, to his side he had girt his sword. 6. The Trojan women stand round with their hair dishevelled, according to custom. 7. Seven virgins clothed themselves in a long robe. 8. He puts on the robe that he had before put off. 9. She had one foot free[3] from fetters. 10. He encourages his companions, and puts on his armour. 11. He returned clad in the spoils[4] of Achilles. 12. I especially remind you of this one thing.[5] 13. In other respects[6] I agree with Crassus (*dat.*). 14. Those admonitions[7] which we get from nature. 15. She is able

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to make the same boast as Cyrus. 16. He attacks[1] him (while) making this boast. 17. This one thing you aim at, to avert from the state the efforts of Antonius. 18. I received letters from you not more than two or three times at-most.[8] 19. Our speech consists in great part of iambics (*abl.*). 20. You are angry on our account. 21. A multitude of people of the male and female sex. 22. Bocchus in other respects was ignorant of the Roman people (*gen.*).

[1] Sing.
[2] Candens, ntis: say, *clothed* (ămictus) *as to his fair shoulders.*
[3] Exūta ĕrat, with acc.
[4] Exūvias indūtus.
Hoc ūnum: St. L. G. 253.
[6] Cētĕra.
[7] Say, *those* (*things*) *which we are admonished.*
[8] Summum.

XV.—CONSTRUCTION OF NAMES OF TOWNS.

§ 257. In answer to the question *Where?* names of towns and small islands are put in the Genitive, if the Substantive be of the First or Second Declension and Singular; in all other cases in the Ablative without a preposition: as,

Rōmae Consŭles, *Athēnis* Archontes, *Carthāgĭne* Suffētes, sīve jūdĭces, quŏtannis creābantur, *At Rome Consuls, at Athens Archons, at Carthage Suffetes, or judges, were elected annually.*—Nep.

Tībŭre Rōmam ămo, *When at Tivoli I am in love with Rome.*—Hor.

Thēbis, Argis, Ŭlūbris, At Thebes, Argos (*Argi*), *Ulubrae.*—Hor.

Diōnȳsius *Cŏrinthi* puĕros dŏcēbat, *Dionysius taught boys at Corinth.*—Cic.

§ 258. After the same manner are used the following Substantives: **dŏmi**, *at home;* **hŭmi**, *on the ground;* **rūre**, more frequently **rūri**, *in the country;* **mīlĭtiae**, **belli**, *in the field:* as,

Vir *dŏmi* non sōlum sed ĕtiam Rōmae clārus, *A man famous not only at home* (*in his own country*) *but also at Rome.*—Liv.

Non eădem *dŏmi* quae *militiae* fortūna ĕrat plēbi Rōmānae, *The Roman commons had not the same good fortune at home as in the field.*—Liv.

Vir *dŏmi bellique* fortissĭmus, *A man most valiant at home and in the field.*—Vell.

Forte ēvēnit ut rūri (or rūre) essēmus, *It so happened that we were in the country.*—Cic.

Obs. Domi is also used with *meae, tuae, suae, nostrae, vestrae,* and *aliēnae;* but if any other Adjective or a Possessive Substantive is used with it, the preposition *in* is more common, as *in illā dŏmo; in dŏmo publĭcā; in dŏmo Caesăris.*

§ 259. In answer to the question *Whither?* names of towns and small islands are put in the Accusative without preposition: as,

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Cūrius prīmus ĕlĕphantos quātuor *Rōmam* duxit, *Curius first brought four elephants to Rome.*—Eutr.

Pausaniam cum classe commūni *Cyprum atque Hellespontum* mīsĕrunt, *They sent Pausanias with the combined fleet to Cyprus and the Hellespont.*—Nep.

Obs. The poets use the same construction with the names of countries, and Substantives generally: as,

Ităliam vēnit, *To Italy he came.*—Virg.

Verba rĕfers *aures* non pervĕnientia nostras, *Words thou repeatest which reach not to our ears.*—Ov.

§ 260. The Accusatives **dŏmum**, *home*; and **rus**, *to the country*, have the same construction as Names of Towns: as,

Sĕmel ēgressi, nunquam *dŏmum* rĕvertēre, *Having once gone abroad, they never returned home.*—Cic.

Ego *rus* ībo, atque ībi mănēbo, *I will go into the country and remain there.*—Ter.

§ 261. In answer to the question *Whence?* names of towns and small islands are put in the Ablative without a preposition: as,

Dĭŏnȳsius Plătōnem *Ăthēnis* arcessīvit, *Dionysius sent for Plato from Athens.*—Nep.

Dēmărātus, Tarquĭnii rēgis păter, Tarquīnios *Cŏrintho* fūgit, *Demaratus the father of King Tarquinius fled from Corinth to Tarquinii.*—Cic.

Obs. In the same way are used dŏmo, *from home;* rūre, *from the country.*

SYNONYMS.

1. **Mŏrior**, mortuus sum, 3, *to die in any way.* **Oppĕto**, īvi, ītum, 3 (with mortem sometimes expressed, but generally understood) *is used of a death which might have been, but has not been, avoided*, e.g. in battle, or in any hazardous enterprise:

Queis ante ōra pătrum contĭgit oppĕtĕre, *Whose happy lot it was to die in sight of their fathers.*—Virg.

cĕdo, cĕdi, cāsum, 3, properly *to fall down*, as from exhausted strength, used figuratively for *to die.* **Obeo**, ii, ĭtum, 4, properly *to go through* (generally with mortem or some kindred word expressed, though it is sometimes understood), hence, *to die.*

2. **Cĕlĕber**, bris, bre, and **Inclȳtus** (-ītus), a, um (poet.), *denote celebrity*, but are generally used of things, not of persons. **Clārus**, a, um, **illustris**, e, and **nōbĭlis**, e, denote *distinction, as for birth or achievements.* The clārus is celebrated for *his deeds*, the illustris for his rank and character, the nōbilis for his *family connexions.*

3. **Vīvo**, vixi, victum, 3, *to live*, opposed to **mŏri.**

Vītam dēgĕre, *to spend one's life:*

Sĕnex pūtat se annum vīvĕre posse, *The old man fancies he may live a year.*—Cic.

Quod rĕlĭquum est vītae in ōtio Rhŏdi dēgam, *What remains of life I will spend at Retirement at Rhodes.*—Cic.

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4. **Sălūbris**, e, used of things only, *wholesome, healthy in a medical sense.* **Sălūtāris**, e, in the most general sense, *what tends to preserve health or fortune.* Of persons *serviceable, advantageous:*

Cīvis bĕnĕfĭcus et sălūtāris, *A kind-hearted and serviceable citizen.*—Cic.

Sălūtāris littĕra, *The saving letter,* i. e. *the letter A, being the first of the word* absolvo, *which was written on the voting tablets for a man's acquittal.*—Cic.

5. **Prōfĭcīscor**, fectus sum, 3 (*probably from făcĕre*), *to set out upon a journey.* **Iter făcĕre** and **pĕregrīnāri** *to make the journey, travel.* Iter făcĕre, to travel either at home or abroad; pĕregrīnāri abroad only:

Haec stŭdia pernoctant nōbiscum, pĕregrīnantur, rusticantur, *These pursuits abide with us at night, when travelling, and when in our country retreat.*—Cic.

Exercise XV.

1. The library at Alexandria was formerly most famous. 2. The emperor Sevērus died at York a very aged man.[1] 3. Tarquinius Superbus died at Cumae. 4. Archimēdes, a most distinguished mechanician, lived at Syracuse. 5. Artemisia, wife of Mausōlus, made that (*ille*) noble sepulchre at Halicarnassus. 6. Timoleon overthrew from the foundations the citadel which Dionysius had fortified at Syracuse. 7. The most honourable abode for old age (*gen.*) was at Lacedaemon. 8. Quinctius determined to spend his life in the country. 9. The old man died at his own home. 10. The bodies of young men are more healthy on service than at home. 11. The mother of Darīus assumed a mournful garb, and threw her body on the ground. 12. Ambassadors were sent to Athens. 13. The Jews were carried away captive to Babylon. 14. The consul Laevīnus led his legions to Agrigentum. 15. M. Livius removed into the country and remained there many years. 16. They will return home after a few days. 17. He who now goes from the-country-of-the-Venĕti to Neapŏlis crosses the Apennine mountains. 18. Timoleon sent for colonists from Corinth. 19. Caesar departed from Tarragona and came thence to Marseilles. 20. Pompey goes from Luceria to Canusium, and thence to Brundusium. 21. He returned from the country to Rome.

[1] Admŏdum sĕnex.

XVI.—GENITIVE AFTER SUBSTANTIVES—POSSESSIVE GENITIVE.

§ 263. *General Rule.*—The Genitive is used to denote the dependence of any one Substantive upon another: as,

Bellum Pyrrhi, *The war of* or *with Pyrrhus.*
Sīmūlātio ămīcĭtiae, *The pretence of friendship.*
Nāvis auri, *A ship of,* i.e. *laden with, gold.*

(But *a ship* [*made*] *of gold* would be navis aurea *or* navis ex auro facta.)

§ 264. Hence the Genitive depends upon **causā, grātiā, ergō,** *for the sake* (*of*), which are Ablatives. The Genitive usually stands before these words: as,

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Vŏluptātes ŏmittuntur *mājōrum vŏluptātum ădīpiscendārum* causā, *Pleasures are neglected for the sake of obtaining greater pleasures.*—Cic.

Dŏlōres suscīpiuntur *mājōrum dŏlōrum effŭgiendōrum* grātiā, *Sufferings are submitted to for the sake of avoiding greater sufferings.*—Cic.

Sī quid contrā ălias lēges *hŭjus lēgis* ergō factum est, *If anything has been done against other laws for the sake of this law.*—Cic.

§ 265. The Genitive denotes the *Possessor*, or the person or thing whereto anything belongs:—

Grăves *Cyclōpum* offĭcīnae, *The heavy forges of the Cyclops.*—Hor.

In umbrōsis *Hĕlĭcōnis* ōris, *In the shady regions of Helicon.*—Hor.

§ 266. The Possessive Genitive is frequently used after the verb **sum**, when in English the word *property* (*belonging to*), *duty*, *mark*, *characteristic*, or the like, is expressed:—

Omnia sunt *victōris*, *All things are* (*the property*) *of the conqueror* (i. e. belong to the conqueror).—Liv.

Mīlĭtum est dŭci pārēre, *It is* (*the duty*) *of soldiers to obey the general.*

Nĭhĭl est tam *angusti ănĭmi* quam ămāre dīvĭtias, *Nothing is* (*the characteristic*) *of so petty a mind as the love of riches.*—Cic.

Cūjusvis hŏmĭnis est errāre, *It is* (*the part*) *of any man to err.*—Cic.

Obs. This construction is not admissible in the case of the Personal Pronouns: thus we must say, meum est, *it is mine* or *my duty*; tuum est, *it is thine* or *thy duty*; not mei, tui est.

SYNONYMS.

1. **Deus**, i, *m.*, *God, the Supreme Being.* **Dīvus**, i, *m.*, generally *a hero* who after death received divine honours. **Nūmen**, ĭnis, *m.* (from obsol. nuo), *the power or will of the god*, used by the poets for the divinity itself:

Dīvus Caesar, *The divinely-honoured Caesar.*—Tac.

Ăquārum nūmen Neptūnus, *Neptune, the divinity presiding over water.*—Ov.

2. **Ēdūco**, xi, ctum, 3, *to lead or draw out:*

Cōpias in ăciem ēdūcĕre, *To lead forth an army to battle.*—Nep.

Ēdŭco, āvi, ātum, 1, *to educate*, whether in a physical or moral sense. **Ērŭdio**, īvi, ītum, 4, to free from ignorance, *instruct.*

3. **Ŏbēdio**, īvi, ītum, 4, *to obey*, whether it be an equal, a superior, or an inferior; to do what one is desired, from whatever motive, whether choice or necessity. **Pāreo**, ui, ĭtum, 2, *to obey* (*habitually*), esp. of *obedience rendered to* a master or a parent; it is near akin therefore in meaning to servire:

Jam dŏmĭti ut pāreant, nondum ut serviant, *Already reduced to obedience, though not yet to actual servitude.*—Tac.

4. **Sŭpĕro**, āvi, ātum, 1, primarily *to surmount, to rise above*, then *to surpass* in any way: hence, *to conquer, subdue.* **Vinco**, vīci, victum, 3 (probably equivalent to vi sŭpĕrāre), originally *to conquer in battle, to subdue resistance by force; to surmount, surpass, physically or intellectually.* Hence vincĕre, as distinguished from sŭpĕrāre, implies exertion, intellectual or physical, to conquer opposition: the former often denotes a mere temporary superiority, the latter a defeat more decisive and permanent.

Exercise XVI.

1. Honour is the reward of valour. 2. Juno was the wife of Jupiter. 3. Helen was the cause of the Trojan war. 4. The

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unlucky Phaëthon fell down from the chariot of the sun. 5. Riches are the incentives to (of) wicked deeds. 6. Pan is the god of Arcadia. 7. The father of the winds directs the ship. 8. Thebes became (the property) of the Roman people by the right of war. 9. Everything belonged to the enemy (*say*, was of the enemy, *plur.*). 10. It is (the duty) of a good shepherd to shear his sheep, not to flay (them). 11. As[1] it is the part of parents to educate their children well, so it is (the duty) of children to reverence (their) parents and obey them (*dat.*). 12. Do what it is your duty to do. 13. It is your (*plur.*) duty to determine what is (*subj.*) best for the state.[2] 14. It is your duty to provide that. 15. Antiochus, king of Syria, determined to take possession of Egypt. 16. The Romans, among the conditions of peace, demanded the surrender of Hannibal. 17. Orodes, the brother of Mithridates, took possession of the vacant sovereignty. 18. It belongs to a commander to overcome not less by strategy (*consĭlium*) than by the sword. 19. Everything which belonged to the woman becomes the property of the husband under the name[3] of dower. 20. Your duty is to reckon nothing as (*pro*) certain.

[1] *As...so*, ut...sic. [2] Dat. [3] *Under the name*, nōmĭne (abl.)

XVII.—PARTITIVE GENITIVE.

§ 269. The Genitive is used after Substantives, to denote the whole whereof a part is taken: as,

Magna vīs *auri*, *A great quantity of gold.*—Cic.
Mŏdius *trĭtici*, *A peck of wheat.*—Cic.
Multaque pars *mei* vītābit Lĭbĭtīnam, *And an ample part of me shall evade the tomb.*—Hor.

§ 270. The Partitive Genitive is often found after the Neuter of Adjectives and Adjective Pronouns used substantively.

These Adjectives are:

tantum, quantum, ălĭquantum,
multum, plus, plūrĭmum,
nĭhĭl,* mĭnus, mĭnĭmum,
dīmĭdium, paullum, rĕlĭquum.

* Nihil is however always a Substantive.

The Pronouns are:

hoc, ĭdem, illud, id,
quidquam, ălĭquod, *and* quid.

They are used as Substantives only in the Nominative and Accusative, and must not depend upon Prepositions: as,

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Plūs *vīrium*, *More of strength.*—Sen.
Quidquam *nŏvi*, *Anything new.*—Cic.
Nĭhil hūmānārum rērum, *No human affairs.*—Cic.
Quantum *incrēmenti* Nīlus căpit, tantum *spei* in annum est, *So much rise as the Nile undergoes, just so much hope is there for the harvest.*—Sen.

§ 271. The Partitive Genitive is also found after Adverbs of *Quantity*,* *Place*, or *Time*, used Substantively: as,

Sătis *ēlŏquentiae*, *săpientiae* părum, *Plenty of eloquence, little enough of wisdom.*—Sall.
Ubīnam *gentium* / Ubi *terrārum* } *Where in the world?*—Cic.
Eo *mīsĕrĭārum*, *To such a pitch of wretchedness.*—Sall.
Postea *lŏci*, *Afterwards.*—Liv.
Inde *lŏci*, *Thereupon.*—Lucr.

* These Adverbs are:

sătis,	*enough.*	ăbunde, / affătim, }	*abundantly.*
părum,	*too little.*		

§ 272. The Partitive Genitive is also found after Comparatives and Superlatives: as,

Mājor *jŭvĕnum*, (*Thou*) *elder of the youths.*—Hor.
Maxĭme *princĭpum*, *Greatest of princes!*—Hor.
Graecōrum *ōrātorum* praestantissĭmi, *The most eminent of Greek orators.*—Cic.

Obs. Instead of the Genitive, the Prepositions *ex*, *de*, and in certain cases *in*, *inter*, are used: as,

Ācerrĭmus *ex omnĭbus nostris sensĭbus* est sensus vĭdendi, *The keenest of all our senses is the sense of sight.*—Cic.
Croesus *inter rēges* ŏpŭlentissĭmus, *Croesus, wealthiest among kings.*—Sen.

§ 273. The Partitive Genitive is also found after Numerals, and Pronouns or Adjectives implying a number: as,

Prīmi *jŭvĕnum*, *First of the youths.*—Virg.
Consŭlum alter, *one of the two consuls.*—Liv.

SYNONYMS.

1. **Frūmentum**, i, *n.*, *a general word for all manner of bread-corn.* **Trĭtĭcum**, i, *n.*, *wheat:*

Frūmentum trĭtĭceum, *Corn consisting of wheat.*—Mart.

2. **Victus**, ūs, *m.*, *things to support life, sustenance.*

Vīta, ae, *f.*, *life:*

Vīta brĕvis est, *Life is short.*—Cic.

Victus tĕnuis, *Slender means of subsistence.*—Cic.

Vīta also refers to the public, and victus to the private, life of a man:

Splendĭdus non mĭnus in vīta quam in victu, *Magnificent as much in his public as in his private life.*—Nep.

3. **Căro**, carnis, *f.*, *flesh in a general sense* as opposed to bone; and as food. **Viscĕra**, um, *n.* (seldom viscus, ĕris, *n.* sing.), *the fleshy substance between the skin and the bones*, also in a limited sense *the inner parts of the body.*

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4. **Crēber,** bra, brum, *frequent, in quick succession;* rather too often than too seldom. **Frĕquens,** tis, *often occurring, frequent, common.* Of an assembly crēber would imply that it was closely packed, inconveniently so. Frĕquens, that it was full, numerously attended:

Frĕquentes senātōres, *the senators in great numbers.*

Crēbri sĕnātōres, *the senators closely seated together (as from lack of room).*

Crēbri hostes cădunt, *The enemy fall thick.*—Plaut.

Frĕquens sĕnātus convēnit, *A full senate assembled.*—Cic.

5. **Pĕcus,** pĕcŏris, *n., cattle collectively, a herd,* particularly of small animals, as sheep, pigs, &c. **Pĕcus** (rare in Nom. Sing.), pĕcŭdis, *f., a single head of cattle,* generally *a sheep.*

6. **Antīquus,** a, um, *ancient,* opposed to nŏvus. **Vĕtus,** ĕris, *old, old-standing, opposed to rĕcens:*

Antīquus hŏmo, *a man of ancient times.*

Vĕtus vīnum, *old wine.*

Antīqui ămīci, *friends of years gone by.*

Vĕtĕres ămīci, *friends of many years' standing.*

From the fact that what is old is generally cherished by us, antīquus is sometimes used, in the comparative degree, like carus:

Nĭhil antīquius ămīcĭtiā nostrā est, *Nothing is more cherished than our friendship.*—Cic.

PHRASES.

Eng.	*Ten bushels a-piece;*	Lat.	*Dēni mŏdii.*
,,	*Their food consists of;*	,,	*Consists in.*
,,	*A man of good disposition;*	,,	*Prŏbae indŏlis,* or *prŏbā indŏle.*
,,	*Much, very much;*	,,	*Multum, permultum, plūrĭmum,* with gen.
,,	*The battle of Cannae;*	,,	*The Cannensian battle, Pugna Cannensis.*
,,	*Abundance of wine;*	,,	*Vini affātim, ăbunde, etc.*

Exercise XVII.

1. Fulvius Flaccus carried in triumph thirty-one pounds[1] of gold. 2. Caesar divided among the people (*dat.*), man-by-man, ten measures each (*dēni, ae, a*) of corn, and the-same-number-of (*tŏtĭdem*) pounds of oil. 3. A very large part of their food consists of milk, cheese, and flesh. 4. There is an infinite multitude of people, very numerous buildings, and a great number of cattle. 5. A change of soil and clime has (in it) much pleasure. 6. Men look down upon and despise those in whom there is no (*nihil*) valour, no spirit, no sinew (*plu.*). 7. The colonists who were taken to Capua found a considerable-quantity of vessels (*vascŭlum*) of ancient workmanship (*opus*). 8. Truth has very great strength. 9. He summons all in whom there was an abundance of audacity. 10. Because it was now the close of the day the battle was not commenced; but when (*ubi*) the greater part of the night had elapsed, they assailed the camp of the enemy. 11. Sufficient renown was won by the battle of Cremona. 12. The matter is in-hand (*in mănĭbus*), but you are far away (*longe gentium*). 13. Wherever these (*masc.*) are, there is the whole defence of the republic. 14. The matter is in the same position[2] in which you left it. 15. Tarquin, the seventh and last of the Roman kings, conquered the Volsci. 16. The most

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excellent[3] kings of the Persians were Cyrus and Darius the son of Hystaspes. 17. Cyrus left wine in abundance. 18. Caesar had obtained abundance of power and renown.

[1] Pondo (*indecl.*) trīgintā ūnum. [2] Say, *place* (lŏcus). [3] Excellens, ntis.

XVIII.—GENITIVE OF QUALITY.

§ 274. When a Substantive of quality, quantity, or description, has an Adjective joined with it, it may be put in the Genitive or Ablative (see § 318): as,

(Vir) priscae ac nĭmis dūrae *sĕvērĭtātis*, *A man of antique and excessively rigorous severity*.—Liv.

Ager quātuor *jūgerŭm*, *A farm of four acres*.—Liv.

Vir maxĭmi *corpŏris*, *A man of very great stature*.—Nep.

Obs. The Genitive and Ablative can never be used without an Adjective: thus, *a man of talent* is hŏmo ingĕniōsus (not hŏmo ingĕnii); but *a man of great talent* is hŏmo magni ingĕnii.

SYNONYMS.

1. **Quŏtĭdie**, *every day, is used of things that are daily repeated.* **In (singŭlos) dies**, *daily, of those which from day to day are making advance.*

Quŏtidie vel pŏtĭus in singŭlos dies brĕvĭōres littĕras ad te mitto, *I send you daily shorter letters, or rather which from day to day become shorter*.—Cic.

In dies plūra ăgĭtābat, *Day by day he kept revolving more schemes in his mind*.—Sall.

Singŭlis diēbus, *Every day of a finite determinate period.*

2. **Rīpa**, ae, *f.*, *a bank, as of a river*; **Littus** (lītus), ŏris, *n.*, *the shore of the sea*. Littus, *the line which separates the land from the sea—the strand*. **Ōra**, *the coast* (of the land).

Circa rīpam flūmĭnis Pădi et lĭtŏra măris Adrĭātĭci, *About the banks of the river Po and the shores of the Adriatic Sea*.

Ōra Tuscōrum quae per lĭtus extendĭtur, *The coast of the Etrurians which stretches along the shore*.—Plin.

3. **Firmus**, a, um, *strong* from position, immoveable, opposed to **lăbans**, tis, *tottering*. **Vălĭdus**, a, um, *strong*, able to perform, opp. to **imbēcillus**, a, um, *feeble, powerless*. **Rōbustus**, a, um (rōbur), *robust, sturdy, durable*.

Accūsātor firmus et vērus, *an unflinching and truthful accuser*.—Cic.

Sōlĭdus, a, um (sōlum), *that which resists a shock, or the influence of time.*

Sōlĭda cŏlumna, *a solid column*.—Cic.

4. **Rūmor**, ōris, *m.*, *intelligence of a dark uncertain kind*, not authentic; *a report* that goes about. **Fāma**, ae, *f.*, *a report* of more importance and stability; information as opposed to ocular demonstration.

5. **Ēgrĕgius**, a, um (quăsi e grĕge ēlectus), *chosen out of the flock*; hence *excellent, eminent*. **Exĭmius**, a, um (ex ĕmĕre), *select, set apart, eminent.*

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6. **Fĭdes,** ĕi, *f.*, *the keeping of one's word;* also the reliance which others place in us for the exercise of this quality, *confidence, faith.* **Fĭdēlĭtas,** ātis, *f.*, *faithful adherence to those to whom we have once devoted ourselves, fidelity.* **Fĭdūcia,** ae, *f.* (fīdus), and **confĭdentia,** ae, *f.*, *the trust we place in others, assurance.* **Audācia,** ae, *f.*, *daring* (usu. *of a bad kind*), as *contemning all danger or restraint.*

Quae bŏna sunt fĭdūciam făciunt, dīvĭtiae audāciam, *Things that are good give rise to hopeful confidence, but riches to reckless daring.*—Sen.

7. **Intellĭgo,** exi, ectum, 3, *to understand* by means of reflection. **Sentio,** si, sum, 4, *to perceive,* by the senses or the mind.

PHRASES.

Eng. *To accuse a man of this;* Lat. *Id ălĭquem accūsāre* (or as in Eng.).
„ *This word pleasure;* „ *Haec vox vŏluptātis* (Cic.).

Exercise XVIII.

1. The ship of Perseus is said to have been of unusual size. 2. The Athenians choose two generals: Pericles, a man of approved valour, and Sophocles. 3. Of this matter both I and Calvisius, a man of great judgment, accuse you daily. 4. There was between Labienus and the enemy a stream, of difficult passage, and with rugged banks. 5. Nor can all be of so firm and enduring a soul against unfavourable report. 6. Socrates had seen in his dreams a woman of extraordinary (*exĭmius*) beauty. 7. Cimon, the Athenian, was a man of the greatest liberality. He was a general of incredible valour, great in war, nor less in peace. 8. The slave of Panopion was a man of admirable fidelity. 9. There was in the Roman army L. Marcius, a young man of the highest spirit and ability. 10. The statue of Augustus was five feet and three quarters [1] (high). 11. We sometimes see clouds of the colour of-fire. 12. They fortify the camp with a rampart twelve feet (in height). 13. The plunder of the town was made up of (*fuit*) slaves (*nom.*) and things of trifling value. 14. You possess a man of remarkable modesty, well-known valour, and approved fidelity. 15. Epicūrus knows not what this word pleasure signifies (*subj.*).

[1] *Three quarters,* dōdrans, ntis, *m.*

XIX.—GENITIVE AFTER ADJECTIVES.

§ 276. Adjectives signifying *capacity;* also of *desiring, experience, remembering, participating, fullness,* and their opposites, govern a Genitive of the Object: as,

Thĕmistocles *pĕrĭtissĭmos belli nāvālis* Athēnienses fēcit, *Themistocles made the Athenians the most skilful in naval war.*—Nep.

Omnes *immĕmŏrem bĕnĕfĭcii* ōdērunt, *All hate the man who is unmindful of kindness.*—Cic.

Ira *impŏtens sui* est, *Anger is incapable of governing itself.*—Sen.

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Hŏmo *partĭceps* est *rātiōnis* et *cōgĭtātiōnis, Man is partaker of reason and thought.*—Cic.

Bestiae *rātiōnis* et *ōrātiōnis expertes* sunt, *Beasts are destitute of reason and speech.*—Cic.

Plēnum Bacchi pectus, *A bosom (soul) full of Bacchus.*—Hor.

Virtūtis compos, Possessed of virtue.—Cic.

The following Adjectives follow the above rule and govern the Genitive :—

1.	ăvārus,	*covetous.*	
	ăvĭdus,	*greedy.*	
	cŭpĭdus,	*eager.*	
	stŭdiōsus,	*fond.*	
	fastīdiōsus,	*disdainful.*	
	invĭdus,	*jealous.*	
	tĭmĭdus,	*fearful.*	
	păvĭdus,		
	lĭbĕrālis,	*liberal.*	
	prŏfūsus,	*lavish.*	
	parcus,	*stingy.*	
2.	pĕrītus,	*skilled.*	
	ĭmpĕrītus,	*unskilled.*	
	conscius,	*conscious.*	
	inscius,	*ignorant.*	
	nescius,		
	praescius,	*foreknowing.*	
	gnārus,	*knowing.*	
	ignārus,	*not knowing.*	
	prūdens,	*foreseeing.*	
	ĭmprūdens,	*not foreseeing.*	
	rŭdis,	*unskilled.*	
	insŏlens,	*unaccustomed.*	
	insŏlĭtus,		
	insuētus,		
	compos,	*master of.*	
	impos,	*not master.*	
	pŏtens,	*powerful.*	
	ĭmpŏtens,	*not powerful.*	
3.	mĕmor,	*mindful.*	
	ĭmmĕmor,	*unmindful.*	
	cūrĭōsus,	*careful.*	
	incūrĭōsus,	*careless.*	
4.	partĭceps,	*participating.*	
	consors,	*sharing.*	
	exsors,	*not sharing.*	
	expers,		
	ĭnops,	*weak.*	
5.	plēnus,	*full.*	
	ĭnānis,	*empty.*	

Verbal Adjectives in **ax** follow the above rule: as, ĕdax, *devouring;* căpax, *holding.*

§ 277. Many Imperfect Participles become Adjectives, and, according to the above rule, govern the Genitive, though as Participles they govern the Case of their Verbs: thus pătiens (*adj.*) *lăbōrum* signifies *capable of enduring hardships;* pătiens (*part.*) *lăbōres*, (*actually*) *enduring them:* as,

Ēpămīnondas ădeo fuit *vērĭtātis dilĭgens*, ut ne jŏco quĭdem mentīrētur, *Epaminondas was so careful of truth that he would not tell a lie even in sport.*—Nep.

Alĭēni appĕtens, sui prŏfūsus, *Covetous of what belonged to others, lavish of his own.*—Sall.

SYNONYMS.

1. **Sĕnectus,** ūtis, *f.*; **sĕnecta,** ae, *f.* (poet.), *old age*, as *a definite period of life.* **Sĕnium,** i, *n.*, *infirm old age, dotage.*

2. **Vīnum,** i, *n.*, *wine.* **Mĕrum,** i, *n.*, prop. an adjective with vīnum understood, *pure unmixed wine.* **Tēmētum,** i, *n.*, an old word for wine, probably for *strong heady wine.* From this is derived the Eng. word abstemious.

Ut scīrent an tēmētum ŏlērent, hoc tum vīno nōmen ĕrat, *That they might know whether they smelt of temetum,—this was at that time the name for wine.*—Plin.

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3. **Pĕrītus**, a, um, *experienced, skilful.* **Ērŭdītus**, a, um, *educated, learned.*

Ērŭdītus est qui omnĭbus bŏnis artĭbus pŏlītus est, *An erudite man is one who is accomplished in all liberal sciences.*—Cic.

Doctus, a, um, *learned, accomplished.*

Hŏmo doctus vel ĕtiam ūsu pĕrītus, *A man learned or even skilful from experience.*—Cic.

4. **Ălii**, *others, different persons.* **Cētĕri**, *all the others of the same class, the rest.* **Rĕlĭqui**, *the others of whom some have been before named.* Ălii *with cuncti or omnes, is equivalent to cētĕri.*

PHRASES.

Eng. *The island of Pharos;*	Lat. *Insŭla Phăros.*
„ *I did this as a boy;*	„ *I a boy did this.*
„ *He is the only one who does it;*	„ *He alone does it.*

Exercise XIX.

1. The Romans were always eager for glory and greedy of renown. 2. Even now be mindful of coming old age. 3. Many men are more eager for contention than for truth. 4. The island of Pharos is not capable-of-containing a large city. 5. Pythagoras calls those who are eager for wisdom, philosophers. 6. That nation is by no means negligent of religion(*pl.*). 7. He is able-to-take (*capax*) a great quantity[1] of food and wine. 8. The sun with intense heat was scorching the bodies of the Gauls, by no means capable-of-enduring (it). 9. You have a leader mindful of you, forgetful of himself. 10. The soldier, forgetful of difficulties, advances against the line of the enemy. 11. The nature of man is greedy of novelty. 12. We are by nature most tenacious of those things which we learnt as boys. 13. Pyrrhus was skilful in war, and eager for nothing except power.[2] 14. This animal which we call man, is the only (one) out of so many kinds of living creatures (which is) partaker of reason and thought; of which things all the rest are destitute. 15. Man, who is partaker of reason and speech, is more excellent than the beasts which are destitute of reason and speech. 16. Trebatius is come, a man very fond of both of us.

[1] Say, *much.* [2] Nullĭus rei cŭpĭdus nisi imperii.

XX.—GENITIVE AFTER VERBS.

1. GENITIVE AFTER TO REMEMBER OR TO FORGET.

§ 278. Verbs signifying *to remember* or *to forget* usually govern the Genitive: as,

Ănĭmus mĕmĭnit *praetĕrītōrum, The mind remembers the past.*—Cic.

Nec unquam oblīviscar *illĭus noctis, Nor shall I ever forget that (memorable) night.*—Cic.

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2. GENITIVE AFTER TO ACCUSE, CONDEMN, AND CONVICT.

§ 279. The Genitive is used after Verbs of *accusing*, *condemning*, and *acquitting*, to denote the Charge: as,

Accusātus est *prōdĭtiōnis*, *He* (*Miltiades*) *was accused of treason.*—Nep.

Caesar Dŏlābellam *rĕpĕtundārum* postŭlāvit, *Caesar impeached Dolabella for extortion.*—Cic.

Jūdex absolvit *injūriārum* cum, *The judge acquitted the man of wrong-doing.*—Auct. ad Her.

Absens *prōdĭtiōnis* damnātus est, *He* (*Themistocles*) *was brought in guilty of treason in his absence.*—Nep.

Obs. 1. Instead of the Genitive we also find the Ablative with *de:* as,

Appius *de pĕcūniis rĕpĕtundis* est postŭlātus, *Appius was impeached for extortion.*—Cic.

This is the only admissible construction in the case of vis, *violence:* as, de vi postulare, damnare, &c.

Obs. 2. The Genitive is also used with the Adjectives signifying *guilty*, *innocent*, *condemned:* as, *reus*, *noxius*, *innoxius*, *insons*, *mănĭfestus*, and the like.

§ 280. The Genitive is sometimes used to denote the punishment to which a person is condemned: as,

Căpĭtis hŏmĭnem condemnāre, *To condemn a man to death.*—Cic.

Octŭpli damnāri, *To be condemned in an eight-fold payment.*—Cic.

Obs. The Ablative is also used: as, *căpĭte* damnāre.—Cic.

SYNONYMS.

1. **Făcies**, ēi, *f.* (făcio), *the natural make* or *aspect of the conntenance*, which always remains the same. **Vultus**, ūs, *m.*, *the countenance*, *the looks*. By the face, which is unchangeable, we distinguish one man from another; by the countenance, which is changeable, we learn the emotions of the mind:

Rĕcordāmĭni făciem, et illos ējus fictos simŭlātosque vultus, *We remember his face, and those features in it which were feigned and assumed.*—Cic.

Făcies is however sometimes used for the whole figure.

2. **Mĕmĭni**, 3 (= *in mĕmŏria tĕneo*), denotes *a state of mind*. **Rĕmĭniscor**, no perf. 3; *and* **Rĕcordor**, ātus sum, 1; *I remember*, denote *an act of the mind*. The first implies that a thing is retained in the mind without having been forgotten, the two last that it is recalled after being driven from one's thoughts. Rĕmĭnisci denotes the act as momentary; Rĕcordāri denotes it as of some duration—to dwell on a subject recalled to mind.

3. **Pĕrīcŭlum**, i, *n.* (Gr. πεῖρα), properly *a trial;* hence, *danger*.

Fac pĕrīcŭlum in littĕris, *Test him in letters.*—Ter.

As however the issue of a trial is generally doubtful it came to signify *risk*, *danger*.

Discrīmen, ĭnis, *n.* (discerno), prop. *a distinction or difference*. Its special meaning is, *a critical conjuncture*, *a turning point;* whereas pĕrīcŭlum means *risk or peril* which determines a man's fate.

In pĕrīcŭlum ac discrīmen vŏcāri, *To be called to danger, and indeed to a crisis.*—Cic.

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4. **Pristĭnus**, a, um, *former, olden:* used of things which do not decay from age.

Priscus, a, um, *ancient, olden, of former time, by-gone*, used of things which no longer exist.

Inūsĭtāta et prisca verba, *Words old fashioned and obsolete.*—Cic.

Hoc ūnum ad pristĭnam fortūnam Caesări dēfuit, *This single thing was wanting to maintain the former good-fortune of Caesar.*—Caes.

Priscus is moreover a respectful word—speaking of a former age as worthy of honour; a sacred, primitive age, as opposed to the fashion of the day.

Prisco mōre, *in the good old style.*

5. **Făcĭnus**, ŏris, *n.* (făcio), *a bold daring action*, generally in a bad sense, unless joined with a qualifying adjective.

Ad făcĭnus dēlecti, *chosen for a daring deed.*—Cic.

Praeclări făcĭnŏris fāmam quaerit, *He seeks the renown of some illustrious deed.*—Sall.

Scĕlus, ĕris, *n., guilt, wickedness.*

Făcĭnus est vincīri Rōmānum cīvem—scĕlus verbĕrāri, *That a Roman citizen should be bound is an outrage—that he should be scourged is a crime.*—Cic.

Flāgĭtium, i, *n., a disgraceful crime;* as, *adultery.*

PHRASES.

Eng. *To condemn to death;*	Lat. *To condemn of the head* (*căpĭtis*).
„ *In his absence;*	„ *Absens.*
„ * *Sorrow for an offence;*	„ *Sorrow of an offence, poenĭtentia delicti.*

Exercise XX.

1. I remember both the voice and the features of my father, the great Anchīses. 2. All forgot their wives and children, nor did they remember the war and (its) dangers. 3. A good man forgets all injuries. 4. Let him remember both the old[1] disaster of the Roman people, and the ancient[2] courage of the Helvetii. 5. He himself will acknowledge, and with some grief call to mind,[3] his crimes. 6. I remember human weakness. 7. The mind remembers the past, it perceives the present, it foresees the future. 8. It is the characteristic[4] of folly to discover the faults of others, to be forgetful of its own. 9. He was accused of murder, and was condemned by the judges to death. 10. Themistocles in his absence was judged-guilty-of[5] treachery. 11. We condemn soothsayers either for folly or for falsehood. 12. Coelius the judge acquitted of injury him who had wronged the poet Lucilius. 13. These benefits you have from me whom you accuse of treachery. 14. The senate neither acquitted the king of that crime nor convicted him of it. 15. The magistrate condemns them in their absence to a capital punishment.

[1] Vĕtus, ĕris. [2] Pristĭnus. [4] Proprius (*neut.*).
[3] Rĕcordor. [5] Damno, āvi, ātum, 1.

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XXI.—GENITIVE AFTER VERBS—(*continued*).

3. GENITIVE OF PRICE OR VALUATION.

§ 281. The Genitive is also used with Verbs to denote *Price* or *Valuation* when not definitely expressed, but indicated by an Adjective of quantity; as **tanti, quanti, plūris, mĭnōris**: as,

Quanti Chrysŏgŏnus dŏcet, *At what price does Chrysogonus give lessons?*—Juv.

Plūris, mĭnōris, vendĕre, *To sell for less* or *more.*—Cic.

Obs. 1. But a *definite* price is expressed with the Ablative: see § 316; and even the Ablatives *magno, parvo, plūrĭmo, mĭnĭmo*, &c. are of frequent occurrence.

Obs. 2. In the same manner are used the Genitives *flocci, pĭli, nauci, assis*, to denote that a thing is of *no value at all*: especially in the phrases flocci, pĭli făcĕre, pendĕre, &c., "*not to care a straw for.*"

4. GENITIVE WITH VERBS OF FEELING.

§ 282. The Personal Verbs **mĭsĕreor, mĭsĕresco**, *to pity*; and the Impersonals **mĭsĕret, mĭseresco̅it, mĭsĕrētur**, *it causes pity*; **pĭget**, *it vexes*; **poenĭtet**, *it repenteth*; **pŭdet**, *it causes shame*; **taedet, pertaesum est**, *it causes weariness*, govern the Genitive of the cause of the emotion: as,

O virgo, mĭsĕrĕre *mei*, *O maiden, have pity on me!*—Ov.

Me pĭget *stultĭtiae* meae, *I am vexed at my folly.*—Cic.

Nunquam *suscepti nĕgōtii* Atticum pertaesum est, *Atticus never tired of a business he had taken in hand.*—Nep.

Obs. 1. With the Impersonals mentioned above, the Subject of the feeling is put in the Accusative: see § 241.

Obs. 2. Misĕror, and commĭsĕror *to commiserate* follow the regular usage of transitive Verbs and govern an Accusative.

5. GENITIVE WITH *INTERĒST* AND *RĒFERT*.

§ 283. The Genitive is used with the Impersonal Verbs **intĕrest** and **rĕfert**, *it is of advantage, importance* [rarely with the latter], to denote the Person *to whom* a thing is of *importance* or *benefit*: as,

Quid *Mĭlōnis* intĕrĕrat interfĭci Clōdium, *What advantage was it to Milo that Clodius should be slain?*—Cic.

Rĕfert *compŏsĭtiōnis*, *It is of importance for the right arrangement of words.*—Quint.

Obs. 1. This construction is not admissible in the case of the Personal Pronouns, the Adjective forms meā, tuā, suā, nostrā, vestrā, being used instead: as,

Quid *tuā* id rĕfert, *What matters that to you?*—Ter.

Vestrā intĕrest commĭlĭtōnes, *It is your concern, fellow-soldiers.*—Tac.

Obs. 2. *Rĕfert* is generally used absolutely, very rarely with the Genitive, but less rarely with *meā, tuā*, &c.

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6. GREEK GENITIVE.

§ 284. The Genitive is occasionally used after Verbs and Adjectives of Separation or Removal:

Dēsīne mollium tandem *quĕrēlārum, Cease at length from unmanly repinings.*—Hor. (Gr. *παύεσθαι γόων.*)

Scĕlĕris pūrus, *Pure from guilt.*—Hor. (Gr. *καθαρὸς ἀδικίας.*)

Sōlūtus *ŏpĕrum, Released from toil.*—Hor. (Gr. *λελυμένος πόνων.*)

SYNONYMS.

1. **Ĕmo**, ēmi, emptum, 3, *to buy.*

Bĕne aut mălĕ ĕmĕre, *To buy cheap or dear.*—Cic.

Ĕmĕre dīmĭdio cārius, *To buy too dear by half.*—Cic.

Mercor, ātus sum, 1, *properly to buy goods (from merx), to trade.*

Praesenti pĕcūniā, vel Graecā fĭde, mercāri, *to trade for ready money.*

Nundĭnor, ātus sum, 1 (**Nundĭnae**, *a market held at Rome every ninth day:* nōnus dies), *to buy or sell publicly, as at a fair.*

2. **Mancĭpium**, i, *n.*, **Servus**, i, *m.*, and **Fămŭlus**, i, *m.*, *all denote a slave, one who is not free.* Mancipium, as a saleable commodity. Servus, as one politically inferior and subservient. Fămŭlus, *fem.* fămŭla, as a family possession, a part of the household.

3. **Hŏnestus**, a, um, *honourable, virtuous.* **Hŏnōrātus**, a, um, *having received honours.*

Qui hŏnōrem et sententiis et suffrāgiis ădeptus est, is mĭhi et hŏnestus et hŏnōrātus vĭdētur, *He who has obtained distinction by the consent and suffrages of the people seems to me to be both an honourable and an honoured man.*—Cic.

4. **Mĭsĕreor**, ertus sum, 2, *to be moved by a feeling of compassion to acts of sympathy.* **Mĭsĕrāri**, ātus sum, 1, *to feel compassion, to pity a man's misfortunes.* **Mĭsĕresco**, 3, is used by the poets for mĭsĕrēri. By them also mĭsĕrēri and mĭsĕrāri are sometimes used in the same sense. (But miseror takes *acc.*)

5. **Tueor**, ĭtus sum, 2, *to defend or protect* against possible danger, in opposition to **neglĭgo**, exi, ectum, 3. **Dēfendo**, di, sum, 3, *to defend* from an actual attack in opposition to **dēsĕro**, ui, rtum, 3. Those who are incapable of acting for themselves have tūtōres, those whose interests are at stake, dēfensōres. The tuens acts from care and love, to ward off the possible approach of danger. The dēfendens acts with zeal and strength, to surmount a danger already present.

EXERCISE XXI.

1. For how much did you buy this horse? Certainly for more than I wished. 2. No amount of silver and gold is to be valued (*aestimanda est*) at a higher rate than virtue. 3. He values at a low rate his father's advice, and cares not a straw for the tears of his mother. 4. The father, who was avaricious, said "I can buy a slave for less." "Buy him," said Aristippus, "and you will then have two." 5. Canius, a covetous and wealthy man, bought the gardens for as much as Pythius wished. 6. To think that which seems useful of more value than what is virtuous is most disgraceful. 7. I shall never repent of my wish, I repent of my resolution. 8. It is incredible how (*quam*) I am weary (*subj.*) of the business. 9. We pity those who, in their absence, have been condemned to death. 10. Pity troubles so great, pity a soul bearing

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things undeserved! 11. This is not only to my interest, but also to your own. 12. What does it concern him where you are (*subj.*)? 13. It concerns the magistrates to defend the good, to punish the bad. 14. This seems to have concerned them rather than you.

XXII.—DATIVE AFTER VERBS.

1. DATIVE OF ADVANTAGE OR DISADVANTAGE.

(*Dativus Commŏdi or Incommŏdi.*)

§ 288. The Dative may be used after any kind of Verb soever, to signify *for, for the good of:* as,

Dŏmus *dŏmĭnis* aedĭfĭcātur, non *mūrĭbus*, *A house is built for its owners, not for the mice.*—Cic.

Non *schŏlae* sed *vĭtae* discĭmus, *We learn not for the school, but for life.*—Sen.

Non sōlum *nōbis* dīvĭtes esse vŏlūmus, *We wish not to be rich for ourselves only.*—Cic.

Obs. 1. When *for* signifies *in defence of, in behalf of,* **pro** must be used: as, mŏri pro patrĭā, *to die for one's country;* dĭcĕre pro ălĭquo, *to speak for any one* (i. e. *in behalf of any one*).

Obs. 2. The Dativus Commodi is also used after Adjectives: see § 298.

§ 289. Hence some Intransitive verbs, which usually do not govern any case, are constructed with a Dative to express that the action is done with reference to something or somebody. Thus **văco**, *to be free*, signifies with the Dative, *to have leisure for a thing, to devote oneself to it;* **nūbo**, *to cover* or *veil*, signifies with the Dative, in reference to a woman, *to cover herself* or *put on the veil for a man*, hence *to marry;* **supplĭco**, *to be a suppliant*, signifies with the Dative *to supplicate, to implore a person:* as,

Phĭlŏsŏphiae semper văco, *I always find leisure to study philosophy.*—Cic.

Vĕnus nupsit *Vulcāno*, *Venus married Vulcan.*—Cic.

Caesări pro te lĭbentissĭme supplĭcābo, *I will most willingly supplicate Caesar for you.*—Cic.

Obs. Of course *nūbo* is used only of a woman marrying.

2. DATIVUS ETHICUS.

§ 290. Sometimes the Dative (especially in the case of the Personal Pronouns *mĭhi, tĭbi, sĭbi, nōbis, vōbis*) is used to signify that the matter spoken of is regarded with *interest* (ἦθος) by some person: as,

Quid *mĭhi* Celsus ăgit, *How does my friend Celsus?*—Hor.

Hic Mărius vĕniet *tĭbi* ŏrīgĭne parvā, *Here shall come your Marius, of stock obscure.*—Sil.

Obs. The *Dativus Ethicus* is a more delicate shade of the *Dativus Commodi.*

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SYNONYMS.

1. **Patria,** ae, *f.*, properly fem. of patrius, with rĕgio understood—*the country of one's fathers—one's native country.* **Rĕgio,** ōnis, *f.*, denotes *a large tract or region,* including fields and cities. **Rus,** rūris, *n.*, *the country, opposed to the town.*

Pătria quae commūnis est omnium nostrum părens, *Our native land, which is the common parent of us all.*—Cic.

Quum rus hŏmĭnes eunt, *When men retire to their country-seats.*—Plaut.

2. **Affĭnis,** is, *m.* or *f.*, *a relation by marriage—sometimes a neighbour.*

Ut quisque pŏtentiōris affĭnis ĕrat, sēdĭbus pellēbantur, *When any were the neighbours of a man more powerful, they were ousted from their homes.*—Sall.

It is sometimes used figuratively, as:

Affĭnis culpae, *implicated in the fault.*—Cic.

Prŏpinquus, a, um, *near, near of kin, allied.*

Cives prŏpiōres quam pĕregrīni, et prŏpinqui quam ălieni sunt, *Fellow-citizens are dearer to us than strangers, and relations more so than men of no kin.*—Cic.

3. **Nūbo,** nupsi, nuptum, 3, *to marry (properly to veil),* used only of the woman. **Uxŏrem dūco,** xi, ctum, 3, *to marry,* used of the man, because the bridegroom fetched his bride from her father's house.

4. **Lex,** lēgis, *m.*, properly *a motion for a law, a bill.* Hence, a bill which has been adopted and has passed into law, *a law.* In a more general sense, *written law.* **Jus,** jūris, *n.*, is used of both written and unwritten law, and means "*right*" in a moral sense, *justice.*

Jus gentium, *the law of nations, what is right by the common consent of mankind.*

5. **Templum,** i, *n.* (Gr. τέμ-ενος, *a sacred enclosure*); like **Fānum,** i, *n.*, *the temple with its sacred environs.* **Dēlūbrum,** i, *n.* (prob. from dēluo, *to wash away*), *the shrine.* **Aedes,** is, *f.*, *is used of the building only.* Templum generally signifies a temple of one of the principal gods, Fānum, that of an inferior deity, or hero.

PHRASES.

Eng. *I have a country, &c.;*	Lat. *There is a country, &c., to me.*
„ *She married him;*	„ *She veiled for him—ei nupsit.*
„ *I have leisure for reading;*	„ *Văcat mĭhi lĕgendo.*
„ *What does this mean?*	„ *Quid hoc sĭbi vult?*

Exercise XXII.

1. The covetous man procures riches not for himself but for others. 2. Pisistrătus conquered the Megarians for his own, not his country's advantage. 3. We wish to be rich for our children, our relatives, our friends, and especially for the state. 4. Anicia had married M. Servius, the brother of P. Sulpitius. 5. I hate the wise man who is not wise for himself. 6. Every soil is a country (*patria*) for the brave man, as the sea (is) for fish. 7. He is a just man who gives to every man his own. 8. Octavia, sister of Augustus Cæsar, married Antonius. 9. Solon made laws for the Athenians, Lycurgus for the Spartans. 10. I was not born for a single corner—this whole world is my country. 11. Certain men labour not for virtue but for glory. 12. I have leisure for this business alone. 13. What do

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those statues mean (*vŏlo:* add dativus ethicus, *sibi*)? 14. Whither are you going away so far (*tantum*) to my (*mihi*) right (hand)? Hither direct your course. 15. Wonder seized the enemy as to what that sudden shouting could mean (*subj.*). 16. But suddenly there comes to me your (*dat. eth.*) friend Canīnius. 17. In the centre shall be my (*dat. eth.*) Caesar, and he shall possess the temple.

XXIII.—DATIVE AFTER VARIOUS VERBS.

§ 291. The following verbs, apparently transitive, govern a Dative, which in many cases is the Dativus Commŏdi or Incommŏdi:

1. *To assist:* subvĕnio, succurro, auxĭlior.
2. *To resist, oppose:* rĕsisto, adversor, obnītor, rĕnītor, rĕpugno, obsum, &c.
3. *To favour, study (be devoted to):* făveo, indulgeo, stŭdeo.
4. *To envy, be jealous of:* invīdeo, aemŭlor (see *Obs.* 4).
5. *To please:* plăceo, arrīdeo.
6. *To serve, obey, benefit:* pāreo, ŏbēdio, obtempĕro, servio, prōsum.
7. *To trust* or *distrust:* crēdo, fīdo, confīdo, diffīdo.
8. *To spare, refrain from:* parco, tempĕro.
9. *To advise, persuade:* suādeo, persuādeo.
10. *To flatter:* ădūlor, assentor, blandior.
11. *To cure:* mĕdeor, mĕdĭcor.
12. *To pardon:* ignosco.
13. *To congratulate:* grātŭlor.
14. *To revile:* măl(ĕ)dīco, obtrecto, convīcior.
15. *To be angry:* īrascor, succenseo.
16. *To protect:* patrōcĭnor.
17. *To command:* impĕro, impĕrĭto, praecĭpio, and sometimes dŏmĭnor, mŏdĕror, tempĕro.

With some others.

Hŏmĭnes *hŏmĭnĭbus* plūrĭmum et *prōsunt* et *obsunt, Men very greatly benefit and harm their fellow-men.*—Cic.

Līber is est existĭmandus, qui nulli *turpĭtūdĭni servit, That man should be deemed a freeman who is in bondage to no disgraceful passion.*—Cic.

Non lĭcet sui commŏdi causā *nŏcēre altĕri, It is wrong to injure another for one's own advantage.*—Cic.

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Dēmosthĕnes ējus ipsīus artis, *cui stŭdēbat*, prīmam lĭtĕram non pŏtĕrat dīcĕre, *Demosthenes could not pronounce the first letter of the very art which he was studying.*—Cic.

Antĭŏchus se nec *impensae*, nec *lābōri*, nec *pĕrīcŭlo parsūrum* pollĭcēbātur, *Antiochus promised to spare neither expense, labour, nor peril.*—Liv.

Mĕdĭci tōto corpŏre cūrando, *mĭnĭmae* ĕtiam *parti mĕdentur, Physicians, by treating the whole of the body, cure also the smallest part of it.*—Cic.

Prŏbus *invĭdet nēmĭni, The good man envies no one.*—Cic.

Epĭcūrus *Phaedōni* turpissĭme *mălĕdixit, Epicurus maligned Phaedo very grossly.*—Cic.

Quis *Isocrăti est adversātus* impensius (quam Aristŏtĕles), *Who opposed Isocrates more strongly than Aristotle?*

Iis aemŭlāmur qui ea hăbeant quae nos hăbēre cŭpiāmus, *We are jealous of those who have what we want.*—Cic.

Omnĭbus *gentĭbus* ac *nātiōnĭbus impĕrāre, To rule over all peoples and nations.*—Cic.

Mŏdĕrāri ănĭmo et *ōrātioni* cum sis īrātus, *To govern temper and tongue when you are angry.*—Cic.

Obs. 1. The Passives of these verbs can be used only impersonally: as, mĭhi invĭdētur, *I am envied.* See § 234, *Obs.* 2.

Obs. 2. Jŭvo and adjŭvo, *I assist*, always govern the Accusative: as,

Multum pŏtes *nos* ăpud Plancum jŭvāre, *You are able greatly to help me with Plancus.*—Cic.

Obs. 3. Mĕdeor, mĕdĭcor, *I heal;* and ădŭlor, *I flatter*, have sometimes the Accusative and sometimes the Dative.

Obs. 4. Aemŭlor, in sense of to *rival, emulate*, is always followed by an Accusative:

Me *Agămemnŏnem* aemŭlāri pŭtas, *You fancy I am emulating Agamemnon.*—Nep.

Obs. 5. *Jŭbeo, rĕgo*, and *gŭberno* are always followed by the Accusative: as,

O dīva grātum quae *rĕgis Antium, O goddess who rulest thy favourite Antium!*—Hor.

Spērāre *nos* ămīci *jŭbent, Our friends bid us hope.*—Cic.

Obs. 6. Some verbs have different meanings, according as they govern the Accusative or Dative: as,

Haec nobis convĕniunt, *These things agree with us.*
Convĕnīre aliquem, *To have an interview with any one.*
Mĕtuo, tĭmeo te, *I fear you.*
——— tibi, *I am apprehensive for you.*
Consŭlo te, *I consult you.*
——— tibi, *I consult your interests.*
——— in te, *I take measures against you.*
Prospĭcio, and provĭdeo te, *I see you at a distance.*
——— tibi, *I consult your interests.*
Căveo te or a te, *I am on my guard against you.*
—— tĭbi, *I am concerned for your safety.*
Tempĕro, mŏdĕror ălĭquid, *to regulate, arrange.*
——— mĭhi, īrae, &c., *to set bounds to, to check, restrain.*

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SYNONYMS.

1. **Ignārus**, a, um, *ignorant of a thing* from inexperience, or want of observation—*unacquainted with*. **Inscius**, a, um, *ignorant of a thing* from mental inactivity, want of study—generally *culpably ignorant*. **Nescius**, a, um, simply, *not acquainted with a thing*, as from not having heard of it.

Inscius omnium rērum et rŭdis, *Ignorant of everything, and unpolished.*—Cic.

Nescia fāti Dīdo, *Dido unconscious of destiny.*—Virg.

2. **Succurro**, curri, cursum, 3 (*prop. to run up to*), **Subvĕnio**, vēni, ventum, 4, and **Ŏpĭtŭlāri**, ātus sum, 1, all imply that the object needs assistance; hence *to relieve those who are in embarrassment.*

Succurrit illi Vărēnus, et lăbōranti subvēnit, *Varenus runs up to his assistance, and helps him in his difficulty.*—Caes.

Auxĭlior, ātus sum, 1, *to furnish the object with an increase of strength.* **Adjŭvo**, ūvi, ūtum, 1, *to help forward by whatever means, either voluntarily or otherwise.*

Mălo auxĭlĭāri, *to remedy an evil.*

Insāniam hŭjus adjŭvas, *you encourage his madness;* insāniae auxĭlĭāri, *to relieve it.*

3. **Irascor**, Irātus sum, 3, *to be angry*, but not necessarily to show it by outward emotion. **Stŏmăchor**, ātus sum, 1, *to show anger* by outward signs, *to chafe.*

Saepius vĭdēbam quum irrīdentem, tum Irascentem, ētiam stŏmăchantem Philippum, *I very often used to see Philip both when laughing, when vexed, and even angry.*—Cic.

Succenseo, si, sum, 2, *to be seriously displeased with.*

4. **Mĕdeor**, no perf., 2, *to heal*, relates to the skill, attention, and judgment of the doctor. **Sāno**, āvi, ātum, 1, relates to the efficacy of the medicine, as a means of restoring health.

PHRASES.

Eng. *I was pleased with this;*	Lat. *This was pleasing to me.*
,, *Almost all;*	,, *Omnes fĕre.*
,, *Political change—change of government;*	,, *Nŏvae res.*
,, *To consult a man's interest;*	,, *To consult for a man — consŭlĕre ălĭcui.*
,, *I am pardoned;*	,, *It is pardoned to me—mihi ignoscitur.*

Exercise XXIII.

1. Not unacquainted[1] with misfortunes (myself), I learn (how) to succour the miserable. 2. Fortune gives too much to many, sufficient to none. 3. She is angry with her who has been preferred to herself. 4. Wise men control their desires, which the rest of men are slaves to. 5. Seas and lands obey God. 6. He is a good man who is serviceable to whomsoever he can be, (and) injures nobody. 7. The consulship of Cicero was pleasing to M. Cato. 8. Almost all the Gauls desire[2] political change, and are quickly excited to war. 9. All men naturally aim-at[2] liberty, and hate the condition of slavery. 10. Philosophy effects this; it heals the mind, it frees from lusts. 11. Doctors cannot cure all diseases. 12. It is always (characteristic) of a wise man to yield to the occasion; that is, to submit to necessity. 13. Consult your own interest, provide for

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that of your country. 14. The older men said this, who were less pleased with this new wisdom. 15. The gods have spared the guiltless armies. 16. I congratulate both you, and the republic because of you. 17. Singly[3] they will not be able to resist us. 18. I am pardoned for this. 19. Orchards and the lowly tamarisks delight not all persons. 20. The god who with his trident[4] controls the ocean (*adj.*) waves.

[1] Fem. as said by a woman.
[2] Stŭdeo, with dat.
[3] Singŭli, ae, a.
[4] Cuspis, ĭdis, *f.* lit. *point:* by the figure Synecdŏche, St. L. Gr. 605.

XXIV.—DATIVE AFTER VERBS COMPOUNDED WITH PREPOSITIONS.

§ 292. Verbs compounded with the Prepositions **ad, ante, con, in** and **inter ob, post, prae, sub** and **super** govern the Dative, when the Preposition retains its original force in reference to an object. Transitive verbs have also an Accusative case in addition: as,

Tu *mĭhi* terram *in*-jĭce, *Fling thou earth on me* (*my corpse*).—Virg.

Delphīnes ‹ltis *in*-cursant *rāmis*, *The dolphins course against the high branches.*—Ov.

In-cŭbuit *tŏro*, *She leaned upon her couch.*—Virg.

Quum prŏpĕmŏdo *mūris ac*-cessisset, *When he had almost got up to the walls.*—Liv.

Caesări vĕnienti *oc*-currit, *He hastens to meet Caesar on his way.*—Caes.

Quum virtūte *omnĭbus prae*-stārent, *Whereas they* (*the Helvetii*) *surpassed all in valour.*—Caes.

Nātūra hŏmĭnis *pĕcŭdĭbus antĕ*-cēdit, *The nature of man excels brute beasts.*—Cic.

Obs. Some compound verbs, especially *aspergo, inspergo, circumdo,* have two constructions, namely, either an Accusative of the thing and a Dative of the person, or an Accusative of the person and an Ablative of the thing: as,

Circumdăre brāchia collo, *To put the arms about any one's neck.*—Ov.

Oppĭdum vallo et fossā circumdăre, *To surround a town with a rampart and moat.*—Cic.

SYNONYMS.

1. **Fraus,** dis, *f.*, *injury, fraud.* **Dŏlus,** i, *m.*, *deceit, treachery,* always in a bad sense.
Fallācia, ae, *f.*, *a stratagem, artifice, intrigue.* It mostly signifies deceit in *speaking,* while fraus rather signifies deceit in *acting.*

2. **Consĭlium,** i, *n.*, *counsel, advice, a plan;* hence, *a deliberative body.* **Concĭlium,** *an assemblage, a meeting.*

3. **Căput,** ĭtis, *n.*, denotes *the head, the principal thing.*
Căput est ad bĕne vīvendum sēcūrĭtas, *a feeling of security is the chief thing towards living happily.*—Cic.

Vertex, ĭcis, *m.*, *the highest point, the top or crown of the head.*
Aetnae vertex, *the summit of Aetna.*—Cic.

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4. **Cārĭtas**, ātis, *f.*, *a virtuous affection*, resulting from an intelligent enjoyment of the object. **Amor**, ōris, *m.*, is a general term for *love, pure or impure*, a mere passion or emotion.

5. **Sanguis**, ĭnis, *m.*, *blood* while circulating in the body, supporting life. **Crŭor**, ōris, *m.*, *blood* when shed, *gore*.

Arma nondum expiātis uncta cruōrĭbus, *Weapons smeared with gore, not yet atoned for.*—Hor.

PHRASES.

Eng. *Some, others ;*	Lat. *Alii, ălii.*
„ *More strength ;*	„ *Plus vīrium.*
„ *To prefer one thing to another ;*	„ *To hold one thing after another—ălĭquid ălĭcui rĕi posthăbēre, or as in Eng.*
„ *To surround a city with a wall ;*	„ *To give a wall around to the city—mūrum urbi circumdăre, or as in Eng.*
„ *He sprinkled me with water ;*	„ *Aquam mĭhi aspersit*, vel *Me ăquā aspersit.*

Exercise XXIV.

1. Pelopidas was present in all dangers. 2. Man's nature surpasses cattle and other beasts. 3. You always put the appearance of right upon your dishonesty. 4. Some[1] want wisdom, others courage, others opportunity. 5. The Gauls in valour (*abl.*) surpass all other men. 6. In this man there was no less vanity than audacity. 7. He places a crown on his sister's head and calls her queen. 8. In the nation of the Thebans there is more strength than talent.[2] 9. Not only was he present at these things, but he was also first[3] in them. 10. Fortune sometimes opposes our designs. 11. Manlius preferred the public advantage to affection for his son (express both ways). 12. As he comes up[4] to help his son, he is slain. 13. I should have preferred your will to my own advantage (express both ways). 14. Who can prefer unknown persons to known, the impious to the religious? 15. Faults creep upon us under the name of virtues. 16. Vulcan is said to have presided over a workshop at Lemnos. 17. Semiramis founded Babylon, and surrounded the city with a wall. 18. That most base man has bespattered me with praises. 19. Pythagoras did not wish to sprinkle the altar with blood. 20. Atticus bestowed corn on all the Athenians.

[1] Say, *To some is wanting, &c.*
[2] Ingĕnium.
[3] *To be first in*, praesum, fui, esse, with dat.
[4] Dum fĭlio subvĕnit.

XXV.—DATIVE AFTER PASSIVE VERBS AND IMPERSONAL VERBS.

§ 293. The Dative is often used with the *Perfect* Tenses Passive to denote the Agent, instead of *a* or *ab* and the Ablative: as,

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Mĭhi consĭlium *captum* jam diu *est, My plan has been already long formed.*—Cic.

Cui non *sunt auditae* Dēmosthĕnis vĭgĭliae, *Who is there to whom the night-watchings of Demosthenes are a thing unheard?*—Cic.

§ 294. The Dative is regularly used after the Gerundive Participle with the Verb *esse*, to denote the Agent: as,

Quod *fĕrendum est* mollĭter *săpienti, Which the wise man must bear gently.*—Cic.

Semper ĭta vīvāmus, ut rătiōnem *reddendam* (esse) *nōbis* arbĭtrēmur, *Let us always so live as to believe that we must render up an account.*—Cic.

§ 295. The Impersonal Verbs **lĭcet**, *it is lawful;* **lĭbet**, *it pleases;* **expĕdit**, *it is expedient*, govern the Dative: as,

Lĭcet nēmĭni dūcĕre exercĭtum contrā patriam, *It is not lawful for any man to lead an army against his country.*—Cic.

Ei lĭbēbit, quod non lĭcet (ei), *It will be his inclination to do that which is unlawful for him.*—Cic.

Obs. After *lĭcet*, &c., we often find a second Dative following the Infinitive Mood *esse;* as,

Lĭcuit esse Themistŏcli *ōtiōso, Themistocles was at liberty to be inactive.*—Cic.

Illis *tĭmĭdis* et *ignāvis* lĭcet esse, *They are at liberty to be timid and cowardly.*—Liv.

SYNONYMS.

1. **Ultro** (lit., *beyond;* hence, *more than was to be expected*) and **Sponte** (from spondeo) *spontaneously, without being asked.* Ultro is, however, used of persons only. Sponte equally of persons or things.

Ignis consumptus suā sponte extinguĭtur, *Fire when spent goes out of itself.*—Cic.

Omnia ei ultro pollicĭtus sum, *Of my own accord I promised him every thing.*—Cic.

2. **Prĕcor**, prĕcātus sum, 1, *to pray in a calm, orderly manner*, with a view to obtain one's wishes. **Supplĭco**, āvi, ātum (supplex), 1, *to beg on one's knees*, with *earnestness.* **Obtestor** (ob, testis), ātus sum, 1, *to implore by appealing to all that is dear.* **Obsecro**, āvi, ātum, 1 (quasi per sācra rŏgāre), *to beg by everything sacred*, to implore passionately. **Ōro** (fr. os), āvi, ātum, 1, properly *to speak*—hence ōrāre causam, *to speak in defence of a cause.* It commonly means *to beg* or *entreat*:

Ōro obtestorque te pro vĕtĕre nostrā conjunctiōne, *I beg, nay conjure you, by our connection of long standing.*—Cic.

The following should be noted:—

Prĕcāri ălĭquem, *to entreat any one.*
Prĕcāri ab ălĭquo, *to pray for something from any one*
Prĕcāri ălĭcui, *to pray whether with good or evil feeling for any one.*
Prĕcāri ălĭcui mălam fortūnam, *to imprecate bad luck upon a man.*

3. **Lĭcet** (*impers.*) refers to *what is allowed by human law*, or *established by common usage.* **Fas est**, *what is allowed by divine law, whether by precept or by the light of conscience.* **Concessum est** (concēdo, cessi, cessum, 3), nearly equivalent to lĭcet. **Plăcet** (plăceo, ui, ĭtum, 2), and **lĭbet** (lĭbuit and lĭbĭtum est, 2), both signify *it pleases.* The former, in the sense that it *is the will of*, or *the determination of* a man; the latter, that *it agrees with his inclination.*

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Quod tĭbi lŭbet (= lĭbet) ĭdem mĭhi lŭbet, *What pleases you is also pleasing to me.*—Plaut.

Quĭs păria esse fĕre plăcuit peccāta lăbōrant quum, &c., *They who would have all offences to be of equal magnitude are in a difficulty when, &c.*—Hor.

Plăcĭtum est ut ĕpistŏlae nōmĭne princĭpis scrĭbĕrentur, *It was resolved that letters should be written in the name of the sovereign.*—Tac.

PHRASES.

Eng. *A man must fight, &c.*	Lat. *Pugnandum est, &c.* (with *Dat.* of
„ *I am allowed.*	„ *Mĭhi lĭcet.* [person.)
„ *By means of.*	„ *Per* with Accusative.

EXERCISE XXV.

1. One man (*dat.*) must not fight with (*cum*) two. 2. (We) must always be watchful, for the good (*dat.*) have many snares. 3. You must not refuse what is willingly bestowed. 4. Here, soldiers, must you either[1] conquer or[1] die. 5. The men with whom we must live are of the most different dispositions (*abl.*). 6. Men should grieve more when they have committed an injury[2] than when they have received one. 7. The workman must be trusted in his own craft.[3] 8. For honourable things, not secret things, are sought by good men. 9. The wife of Darĭus was once only (*tantum*) seen by Alexander. 10. All things are the gift of Ceres; by me (*dat.*) must she be sung. 11. These things are not merely to be prayed for, but also to be done by me.[4] 12. It is not allowed me to be negligent. 13. Why may they not through (*per*) you become free? 14. That (*is*) was the year in which, according-to (*per*) the laws, he might become consul (*acc.*). 15. What pleases you also pleases me. 16. Of[5] this class it has pleased me to speak at some length.[6] 17. Nothing which is unjust is advantageous. 18. It is expedient to all men to be good.

[1] Aut . . . aut: see St. L. G. 570.

[2] *To commit an injury*, injūriam făcĕre, inferre: *to receive one*, inj. accĭpere.

[3] Ars, artis, *f.*: which includes *all skilled workmanship.*

[4] Begin, Haec mĭhi non sōlum, &c.

[5] When *of* = *concerning*, use de with *abl.*

[6] Say, *to say more things*, plūra dīcĕre.

XXVI.—DATIVE WITH THE VERB *SUM* AND DOUBLE DATIVE.

§ 296. The Verb **sum** with the Dative is used as equivalent to *habeo*: as,

Mĭhi est injusta nŏverca, *I have an unjust stepmother.*—Virg.

Trōja *huic lŏco* nōmen est, *This place has the name Troy.*—Liv.

Obs. When, as in the last example, a *name* is specified after the verb *esse* or any similar Verb, it is usually attracted into the Dative also: as,

Scīpio, cui *Africāno* cognōmen ex virtūte fuit, *Scipio, who had the surname of Africanus on account of his valour.*—Sall.

In campis, quĭbus nōmen ĕrat *Raudiis*, dēcertāvēre, *They fought in the plains which have the name (are called) Raudii.*—Vell.

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§ 297. A Dative of the Person (Dativus Commodi, § 288) and a Dative of Purpose or Result are used with Verbs signifying *to be* or *become; to give, send* or *come; to impute* or *reckon, &c.*: as,

Flūmen *āliis* verbōrum *cordi est, A flood of words is the gratification of others.*—Cic.

Ampla dŏmus saepe *fit dŏmĭno dēdĕcŏri, A spacious house often turns to the disgrace of its owner.*—Cic.

Pausanias rex Lacĕdaemŏnĭōrum *vēnit Attĭcis auxĭlio, Pausanias, king of the Lacedemonians, came to the help of the Athenians.*—Nep.

Nec tĭmuit *sibi* nē *vĭtio* quis *vertĕret, Nor was he afraid that some one might impute it to him as a fault.*—Hor.

Cui bŏno fuit, *For whose advantage was it?*—Cic.

Obs. The Dative of Result is also used without a Dative of the Person: as,

Nec eam rem hăbuit *relĭgiōni, Nor did he deem that circumstance a religious objection.*—Cic.

Magno ŏdio esse apud ălĭquem, *To be an object of intense hatred with anybody.*—Cic.

SYNONYMS.

1. **Vōlūcer**, cris, cre (fr. vŏlo, *to fly*), properly an adjective, with ăvis or some noun understood. It signifies *any winged creature*, including *insects*. **Avis**, is, *c.*, and **āles**, ĭtis, *c.* (chiefly poet.), *a winged creature*. The former is the general term for *a bird*; the latter usually signifies *a large bird*, e. g. *the eagle* or *swan*. **Ālītes**, in the language of the augurs, meant *birds whose flight was to be interpreted*, as distinguished from **oscĭnes**, um, *c.* (os căno), *birds whose cry furnished the omen*:

Obscoenae vŏlucres, *The harpies.*—Virg.

Ĕquus āles, *the winged horse* (*Pegasus*).—Ov.

Figuratively also,

Maeŏnii carmĭnis āles, *a swan of Homer's strain.*—Hor.

2. **Innŏcentia**, ae, *f. blameless, harmless*, or *disinterested conduct*. **Virtus**, ūtis, *f.*, originally *valour*; hence, *becoming or meritorious acts*. **Integrĭtas**, ātis, *f., a whole condition, one neither maimed nor impaired*; in a moral sense, *uprightness*, sans reproche:

Vir summā integrĭtāte et innŏcentiā, *A man of the greatest uprightness and harmlessness.*—Cic.

3. **Aeger**, gra, grum, *disordered, whether mentally or physically*. **Aegrōtus**, a, um, *ill, unwell*; and **morbĭdus**, a, um, *diseased*; indicate *bodily sickness almost exclusively*:

Aeger ex vulnĕre, *suffering from a wound.*—Liv.

Consōlantur aegram ănĭmi, *They console her when distressed in mind.*—Liv.

In speaking of dumb animals, good authors rather say aeger (or morbĭdus) than aegrōtus:

Et quătit aegros tussis ănhēla sues, *And a short cough shakes the diseased swine.*—Virg.

4. **Littĕra**, ae, *f.* (lĭtera), *a letter of the alphabet*. **Ēpistŏla**, ae, *f.*, or **littĕrae**, ārum, *a letter, an epistle*. Littĕrae also signifies what we call *letters*; i. e. *literature generally*. **Hūmānĭtas**, ātis, *f., refinement, refined culture*, in the widest sense.

Littĕras dăre ălĭcui, *to give* (as we say *post*) *a letter to some one, for the purpose of its being conveyed*; whereas,

Littĕras dăre ad ălĭquem, *to give* or *post a letter for* (i.e. *addressed to*) *somebody.*

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5. **Ădĭmo**, ēmi, emptum, 3; and **exĭmo**, ēmi, emptum, 3; both signify *to take away without violence;* whereas **aufĕro**, abstŭli, ablātum, 3; **ērĭpio**, ui, eptum, 3; **surrĭpio**, ui, eptum, 3; imply *forcible or illegal removal.* Ădĭmo is used of *things that are good and useful*, so that a man is made the poorer; whereas exĭmo implies *the removal of an evil*, whereby a man is made more comfortable.

PHRASES.

Eng.		Lat.	
,,	*Two a-piece,*	,,	*Bīni, ae, a.*
,,	*This man's wife,*	,,	*The wife to this man.*
,,	*He gave me this as a present,*	,,	*He gave me this for a gift* (hoc mĭhi dōno dĕdit).
,,	*To be of service to a man,*	,,	*Ūsui ălĭcui esse.*
,,	*To send a letter for him to come,*	,,	*To send a letter that he may come* (ut with subjunctive).
,,	*To become a matter of religious scruple,*	,,	*In rĕlĭgiōnem vĕnīre.*

Exercise XXVI.

All birds (*dat.*) have two wings each. 2. Her[1] husband was Sichaeus, most wealthy in land (*agri*). 3. Not if I (*dat.*) had (*subj.*) a hundred tongues, a hundred mouths, and an iron voice, could (*subj.*) I do this. 4. Flowers (*dat.*) have not always the same colours. 5. Where licentiousness rules, innocence (*dat.*) has (but) little[2] protection. 6. Attus Clausus, who afterwards had the name of Appius Claudius (*dat.*), fled to Rome (*acc.*). 7. I (*dat.*) have a pipe which Damoetas once gave me as a present. 8. While the sick man has life there is hope. 9. The greedy sea is destruction to the sailors. 10. I have betaken myself to you, Senators,[3] to whom I am compelled to be a burden before being of advantage.[4] 11. This was also an advantage to others. 12. In-their-case (*illis*), contrary-to[5] nature, the body was (a source of) pleasure (*dat.*), the soul a burden. 13. This will prove-to-be (*fut.* of *sum*) our greater renown. 14. Who will not attribute that to you as a fault? 15. His lieutenants, the quaestor, and his friends, kept-sending (*imperfect*) me letters that I should come to help him.[6] 16. This thing became a religious scruple with the people. 17. The approach of Marcius, who came to the help of his colleague, took from the enemy (all) delay of the combat. 18. But that which was attributed to me as a crime, not only was not a fault, but (even) a most noble deed. 19. Intestine war has been and will be to very many peoples a greater destruction than foreign wars. 20. Caius Caesar, with his army, marched to the assistance of the province of Gaul.

[1] Say, *to her.*
[2] Lĕve praesĭdium.
[3] Patres Conscripti; see Dr. Smith's Dict. Ant., art. Senate.
[4] Prius quam ūsui.
[5] Contra, with *acc.*
[6] Ut vĕnīrem ei subsĭdio.

XXVII.—DATIVE AFTER ADVERBS AND ADJECTIVES.

§ 298. The Dative (in many cases a Dativus Commodi, § 288) is used after the following classes of Adjectives:—

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1. *Of Utility:* ūtĭlis, commŏdus, fructuōsus, &c.

2. *Of Unprofitableness or injury:* ĭnūtĭlis, noxius.

3. *Of Fitness:* aptus, accommŏdātus, ĭdōneus, convĕniens, proprius, &c.

4. *Of Unfitness:* incommŏdus, inconvĕniens.

5. *Of Acceptableness:* grātus, jūcundus, cārus.

6. *Of Displeasure:* ingrātus, injūcundus.

7. *Of Friendliness:* bĕnignus, ămīcus, bĕnĕvŏlus, fĭdēlis, fīdus.

8. *Of Hostility:* ĭnĭmīcus, pernĭciōsus, mălĕvŏlus, mălignus, mŏlestus, īrātus, infestus.

9. *Of Similarity and dissimilarity:* sĭmĭlis, dissĭmĭlis.

10. *Of Equality and inequality:* aequālis, ĭnaequālis.

11. *Of Proximity:* fīnĭtĭmus, vīcīnus, prŏpinquus.

Rōmŭlus *multĭtūdĭni grātior* fuit quam Patrĭbus, *Romulus was more acceptable to (popular with) the multitude than to the Fathers.*—Liv.

Deiotărus *fĭdēlis* erat *Pŏpŭlo Rōmāno, Deiotarus was faithful to the Roman people.*—Cic.

Patriae sōlum *omnĭbus cārum* est, *The soil of our country is dear to all.*—Cic.

Sĭcŭli *Verri* ĭnĭmīci infestique sunt, *The Sicilians are unfriendly to, and exasperated against Verres.*—Cic.

Hŏmo aliēnissĭmus *mihi, A man most unfriendly to me.*—Cic.

Ingrātam Vĕnĕri pōne sŭperbiam, *Lay aside your arrogance, displeasing to Venus.*—Hor.

Numquid *īrātus* es *mihi* propter has res, *You are not angry with me for these things, are you?*—Pl.

Idque eo făcĭlius crēdēbātur quia *sĭmĭle vēro* vīdēbātur, *And the thing was the more readily believed, because it seemed like truth.*—Cic.

Paupertātem *dīvĭtiis* ĕtiam inter hŏmĭnes esse *aequālem* vŏlŭmus, *We would have poverty on a level with riches even among men.*—Cic.

Obs. 1. Some of these Adjectives are used as Substantives, *ămīcus, ĭnĭmīcus, fīnĭtĭmus, vīcīnus, prŏpinquus*, &c., and are then constructed with the Genitive.

Obs. 2. *Sĭmĭlis* and *dissĭmĭlis* are quite as often found with the Genitive: as,

Dĕcem sĭmĭles *Nestŏris, Ten men the like of Nestor.*—Cic.

Impii cīves, *tui* dissĭmillĭmi, *Impious citizens, most unlike yourself.*—Cic.

Obs. 3. An Adjective denoting *fitness* or *utility* may take, in addition to the Dative as above, an Accusative of the *purpose* with *ad:* as,

Multas ad res pĕrūtĭles (*nōbis*) Xĕnŏphontis libri sunt, *The works of Xenophon are very useful (to us) for many purposes.*—Cic.

SYNONYMS.

1. **Bellum,** i, *n.* (orig. duellum from duo), *war.* Sometimes it is used by the poets for *a single fight.* **Mīlĭtia,** ae, *f., the soldier's profession, military service.*

Ceu cētĕra nusquam bella fŏrent, *As though no fighting were going on elsewhere.*—Virg.

Mīlĭtiae disciplīna, *The training for a soldier's life (military discipline).*—Cic.

Dŏmi mīlĭtiaeque, *At home and on service—in the field.*

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2. **Impĕrium,** *supreme power and authority; an empire.* **Regnum,** *royal power, a kingdom.*

Impĕrium Rōmānum, *the Roman Empire;* but

Appius impĕrium in suos tĕnēbat, *Appius held supreme sway over his countrymen.*—Cic.

Similarly, Regnum Gallĭcum, *the kingdom of Gaul;* but

Regnum occŭpāre vōlēbat, *He designed to seize upon the royal power.*—Caes.

Dŏmĭnātio, *absolute tyrannical government:*

Crūdēlis et sŭperba dŏmĭnātio, *A tyranny relentless and proud.*—Cic.

Princĭpātus, ūs, *m., pre-eminence, headship:*

De princĭpātu inter se contendēbant, *They were struggling with each other for the supremacy.*—Caes.

3. **Aequālis,** e, denotes *inherent equality.* **Par,** păris, denotes *similarity in point of greatness, power,* or *value,* which renders one thing *a match for,* or *rival of,* another. Hence **aequālia** are things related by *common qualities;* **păria,** those of *equal importance* or *degree.*

Aequālis, also signifies *of the same age, contemporary.* **Sīmĭlis,** e, denotes *likeness,* whether external or internal.

4. **Bĕnĕvōlentia,** ae, *f.* (bĕne vŏlo), is *goodwill* in the widest sense. **Stŭdium,** i, *n., zeal, zealous attachment,* or *enthusiasm.* **Făvor,** ōris, *m.* is the *favour of the higher towards the lower,* as of a judge towards one of the parties in a suit.

Amor, ōris, *m., natural affection, love:*

Nĭhil est quod stŭdio et bĕnĕvōlentiā vel potius ămōre effĭci non possit, *There is nothing which may not be effected by zeal and kindly feeling,* or rather *by affection.*—Cic.

PHRASES.

Eng. *With all his might,*	Lat. *Summā vi.*
„ *Another's virtue,*	„ *Aliēna virtus.*

Exercise XXVII.

1. He admired the spirit (*ănĭmus*) of the man, (which was) ready either[1] for war or peace. 2. Ascanius, son of Aeneas, was not yet of the proper age for the supreme command.[2] 3. It was an honourable thing for the generals (*dat.*) themselves to engage in the fight. 4. This law, most welcome to the plebs, the fathers resisted with all their might. 5. This thing is unlike that. 6. This man is suitable for (*ad*) that purpose. 7. Aristīdes was almost the equal (in years) to Themistocles. 8. His kind feeling towards the Roman people is as old as himself.[3] 9. The land which is suitable for vines is serviceable also for trees. 10. Tullus Hostilius was unlike the last (lit. nearest) king. 11. He made virtue peculiar (*proprius*) to man. 12. An easy and liberal father is unfit for a son in love (*part.* of *amo*). 13. Dear to the Muses, sadness and fears will I consign to the winds. 14. This speech was not disagreeable to the Gauls. 15. One ungrateful man is injurious to all the unfortunate. 16. The good are greater-objects-of-suspicion[4] to kings than the bad, and to them another man's merit is ever formidable. 17. Be (*esto*) kind to all, flattering to none, familiar to (but) few, just to everybody. 18. He is of all (men) of-his-own-age by far the most handsome, apt at

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every undertaking,[5] full of prudence. 19. Naturally[6] we are all disposed to liberality. 20. The degrees of praise are equal to the lowest and the highest; those of glory, unequal.

[1] Vel . . vel : see St. L. G. 570.
[2] Mātūrus impĕrio.
[3] Ipsĭus aequālis aetāti.
[4] *More suspected*, suspectiōres.
[5] Ad omnes res aptus.
[6] *By nature*, nātūrā.

XXVIII.—ABLATIVE OF SEPARATION AND ORIGIN.

§ 306. The Ablative of Separation is found after Verbs signifying to *separate*, *remove*, *deliver from*; but more frequently, especially in Prose writers, with a Preposition: as,

(A.) Vĕrēcundum Bacchum sanguĭneis *prŏhĭbēte rixis, Save ye honest Bacchus from blood-stained frays!*—Hor.

Nōdōsā corpus *prŏhĭbēre chiragrā, To save the body from the knotty gout.*—Hor.

Lĭbĕrāre ălĭquem *culpā, To free a man from blame.*—Cic.

Vercingĕtŏrix *oppugnātiōne destĭtit, Vercingetorix abandoned the siege.*—Caes.

(B.) *Ab oppĭdis* vim hostium *prohĭbent, They ward off the violent attacks of the enemy from their walls.*—Caes.

Vĭri bŏni lăpĭdĭbus *a fŏro pellēbantur, Good citizens were being pelted from the forum with stones.*—Cic.

Eum *ab* omni errātiōne lĭbĕrāvit, *He freed it (the world) from all possibility of going astray.*—Cic. (But *lĭbĕro* is quite *as* frequent with the abl. alone.)

§ 307. The Ablative is often used after Adjectives denoting *freedom* or *exemption from* (see also §276): as,

Rōbustus ănĭmus *omni* est *lĭber cūrā, The strong mind is free from all anxiety.*—Cic.

Fāmā atque *fortūnis* expertes, *Destitute of character as well as fortune.*—Sall.

§ 308. **ŏpus est**, *there is need*, like verbs of want, governs the Ablative: as,

Auctōrĭtāte nōbis *ŏpus* est, *We have need of authority.*—Cic.

Ŏpus est mātūre *facto, There is need of prompt execution.*—Sall.

§ 310. The Ablative of Origin is found especially after the Participles **nātus**, *born from*; **ortus, ŏriundus**, *sprung from*; **gĕnĭtus**, *begotten of*: also in the Poets with **sătus, ēdĭtus, creātus, crētus**, *sprung from* or *begotten of*: as,

Jŏve nātus et *Maiā, Born of Jove and Maia.*—Cic.

Orte *Sāturno, O thou offspring of Saturn!*—Hor.

Quo sanguĭne crētus, *From what blood (family) sprung.*—Virg.

Albā ŏriundum săcerdōtium, *A priesthood that had its origin in Alba.*—Liv.

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Obs. But *ŏriundus*, and likewise *ortus* when it refers to *more remote* origin, are more frequently used with a Preposition: as,

Hippocrătes et Ĕpĭcўdes, nāti Carthāgĭne, sed *ŏriundi ab* Syrācūsis, *Hippocrates and Epicydes, natives of Carthage, but having their origin from Syracuse.*—Liv.

Belgae *orti* sunt *a* Germānis, *The Belgians are descended from the Germans.*—Caes.

SYNONYMS.

1. **Sōlĭtūdo**, ĭnis, *f.*, *a wilderness;* also the *solitude of a place*, agreeable or otherwise.

Lŏca vasta, *uncultivated wastes* as opposed to loca culta.

Dēserta lŏca, *uninhabited parts* as opposed to lŏca hăbĭtāta.

2. **Cŏlumba**, ae, *f.*, *a tame pigeon.* **Pālumbes**, is, *c.*, *the ringdove* or *wood-pigeon*:

Aspĭcis ut vĕniant ad candĭda texta cŏlumbae, *You see how the pigeons come to their white cotes.*—Ov.

Fābŭlōsae pălumbes, *The fabled (celebrated in story) ring-doves.*—Hor.

3. **Commŏror**, ātus sum, 1, *to sojourn* or *be in a place for some time.* **Hăbĭto**, āvi, ātum, 1, *to dwell permanently:*

Commŏrandi ĕnim nātūra dēversōrium nōbis non hăbĭtandi dĕdit, *For nature has granted it (the body) as a lodging to sojourn in, not to dwell there.*—Cic.

Măneo, nsi, nsum, 2, *to remain, whether for a short time or a long time.* It is often used of tarrying one night in a place, and such temporary resting-places were by the Latins called mansiōnes. It has also the active signification *to wait for:*

Mănet te glōria, *Renown awaits you.*—Virg.

Also figuratively:

Hoc in causā măneat, *Let this point in this case be finally settled.*—Cic.

4. **Prūdentia**, ae, *f.* (contr. of prōvĭdentia), properly *foresight:* hence, *sagacity, practical judgment;* especially, *knowledge of the law.* **Săpientia**, ae, *f.* (equivalent to the Greek σοφία), properly *good taste* (fr. săpio); hence, *discernment, discretion, practical wisdom—knowledge of the world.* **Scientia**, ae, *f.* (scio), *expertness—knowledge, as implying skill in or acquaintance with a subject:*

Prūdentia cernĭtur in dēlectu bŏnōrum et mălōrum, *Sagacity discovers itself in making choice between good and bad.*—Cic.

Săpientia est rērum dĭvīnārum et hūmānārum, causārumque quĭbus eae res contĭnentur, scientia, *Wisdom is the knowledge of things human and divine and of the causes by which they are maintained.*—Cic.

PHRASES.

Eng. *To stay with Antiochus,*	Lat. *Apud Antĭŏchum commŏrāri.*
„ *Blind of an eye,*	„ *Altĕro ŏcŭlo caecus, captus.*
„ *There is need of consultation,*	„ *There is need of its being consulted* (ŏpus est consulto).
„ *To abide by a decree,*	„ *To stand by the decree* (dēcrēto stāre).
„ *Banished his country,*	„ *Extorris patrĭā.*

Exercise XXVIII.

1. Semirămis deprived Ninus of the supreme-power (*impĕrium*). 2. Old age did not free Considius from all dread. 3. Hannibal, (when) banished from Carthage, tarried with Antiochus, King of Syria. 4. This Lysimăchus was sprung from a position (*lŏcus*) distinguished among the Macedonians. 5. The Centrōnes, and the

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Graiocĕli, and the Caturĭges, attempt to hinder his army from (making) its march. 6. Apelles painted a portrait of King Antigŏnus wanting an eye. 7. Cato, exempt from all human faults, had fortune even in his own power. 8. We have need of magistrates, without whose foresight and care the state cannot exist. 9. These things (*abl.*) were necessary for us. 10. Before you begin (*subj.*) there is need of deliberation, and when you have deliberated (*fut. perf.*) there is need of prompt action.[1] 11. Now, O Aeneas, you need courage, now a dauntless breast. 12. The children of the proscribed are excluded from their ancestral property. 13. P. Laenas hurled L. Lucilius from (*de*) the Tarpeian rock, and forbade his colleagues (the use of) fire and water (*i.e.* banished them).[2] 14. If a man (*si quis*), whether a private or public (character), abide (*perf. ind.*) not by their decree, they forbid him (the use of) sacrifices. 15. He (*is*) is liberal who takes from himself what he gives to another (*alter*). 16. Happy is he who is free from all disturbance of mind. 17. The Jews, banished from their country, have been dispersed throughout the world. 18. Sulla was not deterred by this repulse. 19. His mind was free from religious scruples. 20. I have freed you from other cares. 21. The chief of these was Litavĭcus, and his brothers, young men born of a most honourable family (*locus*). 22. He was sprung from the blood of Sisyphus, and in thefts and frauds was very much like him. 23. Of the brave (*abl.*) and good are born[3] the brave.

[1] Mātūre facto.
[2] Interdīcĕre ăquā et igni alicui. This was the customary sentence in banishing a Roman citizen.
[3] Passive of creo.

XXIX.—ABLATIVE OF CAUSE, MANNER, INSTRUMENT.

§ 311. The Ablative is used after Verbs, Participles, and Adjectives, to denote the *Cause*, *Manner*, *Means*, or *Instrument* of an Action or state of being: as,

Sol cuncta *suā lūce* illustrat et complet, *The sun illumines and fills all things with its light.*—Cic.

Helvētii rĕlĭquos Gallos *virtūte* praecēdunt, *The Helvetii surpass the rest of the Gauls in valour.*—Caes.

(Brĭtanni) *ĕquĭtātu* atque *essĕdis* ad flūmen progressi (sunt), *The Britons advanced to the river with cavalry and war-chariots.*—Caes.

Epămīnondas princeps *meo jūdĭcio* Graeciae, *Epaminondas, in my judgment, the foremost man of Greece.*—Cic.

Ennius fuit mājor *nātu* quam Plautus et Naevius, *Ennius was earlier in his period of birth than Plautus and Naevius.*—Cic.

Cornĭbus tauri, apri *dentĭbus*, *morsu* leōnes, se tūtantur, *Bulls with* (*their*) *horns, boars with* (*their*) *tusks, lions by biting, defend themselves.*—Cic.

Obs. Hence the Ablative is used after a Passive Verb without a preposition to denote the *thing* by which a purpose is effected; but if the agent is a *person*, the preposition **a** or **ab** is required with the Ablative.

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§ 312. 1. If the *manner* in which anything is done, be expressed by a Substantive and an Adjective, the Ablative is generally used without **cum**:

2. But if the *manner* is expressed by a Substantive alone, **cum** must be used: as,

Miltiădes res Chersŏnēsi *summā* aequĭtāte constĭtuit, *Miltiades arranged the affairs of the Chersonesus with the greatest fairness.*—Nep.

Athēnienses *cum sĭlentio* audīti sunt, *The Athenians were heard with silent attention.*—Liv.

Obs. 1. The Substantives signifying manner, as *mŏdus, rătio, mos, rītus, consuētūdo*, never take the preposition cum: as, hoc mŏdo, *in this manner*; Persārum mōre, *after the custom of the Persians.*

Obs. 2. The student should observe that where *with* in English means *in company with*, cum is always used; but where *with* denotes the instrument, as, *to kill a person with a sword*, cum cannot be used, but only the Ablative of the instrument.

SYNONYMS.

1. **Ventus**, i, *m.*, the generic term for *wind*. **Prŏcella**, ae, *f.*; and **tempestas**, ātis, *f.*; denote a *violent wind*; the former *a squall*, the latter *a complete storm*. **Aura**, ae, *f.*, *a gentle gale or breeze*, is also used sometimes in a figurative sense. **Flātus**, ūs, *m.*, *a gentle breeze*, and generally of a favourable wind:

Aurae pŏpŭlāris captātor, *A man to catch at popular favour.*—Liv.

Aura rūmōris, *A flying rumour.*—Cic.

Prospĕro flātu ūti, *To take advantage of a favourable wind.*—Cic.

2. **Ăgĭto**, āvi, ātum, 1, frequentative of ăgo, *to drive* or *urge on*. Often in a figurative sense, *to cast or revolve in mind*. **Vibro**, āvi, ātum, 1, *to vibrate* or *quiver*, as when a string, in a state of tension, is struck: hence, *to brandish*. It is also used of the quivering tremulous motion of a serpent's tongue:

Ipse longe ălĭter ăgĭtābat ănĭmo, *A far different scheme was he himself revolving in his mind.*—Cic.

Ăgĭtāre gaudium, *To show one's joy.*—Sall. (See St. L. G. 694.)

Vibrāre hastas ante pugnam, *To brandish the spears before the battle.*—Cic.

Multĭfĭdas linguas drăco vibrat, *The serpent darts his many-pointed tongues.*—Val. Fl.

3. **Mollis**, e, *soft, yielding to the touch*. **Tĕner**, ĕra, ĕrum, *tender, not hard, easily divided or cut*. Mollis is sometimes used in a figurative sense: as,

Mollissĭma tempŏra fandi, *The most favourable time for speaking.*—Virg.

Mollissĭmam cēram ad nostra arbitria formāmus et fingĭmus, *We form and mould very soft wax just as we will.*—Cic.

Tĕnĕra herba, *The tender grass.*—Virg.

Aetas tĕnĕra, *A tender*, i. e. *early, time of life.*—Ov.

4. **Pătior**, passus sum, 3 (properly opposed to ăgo, ēgi, actum, 3), *to be acted upon*, whether for good or evil:

Fortĭter mălum qui pătĭtur Idem post pătĭtur bŏnum, *He who bravely bears a misfortune afterwards also has his good turn.*—Plaut.

It also signifies *to suffer* or *submit to*: as,

Pătiar quod lŭbet, *I will bear what you please.*—Plaut.

Permitto, mīsi, missum, 3, *to give leave to, to permit, empower*:

Lex permittit aut vĕtat, *The law either permits or forbids it.*—Sen.

Fĕro, tŭli, lātum, 3, *to bear*, implies energy and spirit; pătior denotes mere submission. **Sustĭneo**, ui, tentum, 2, is like fĕro, and implies *activity and the exercise of power*. Sustĭneo is *to uphold as on the shoulders*. Fĕro is *to bear, carry in any way*:

Patrem grăvem sĕnio per mĕdia hostium agmĭna tŭlit, *He bore his father, bowing beneath the weight of years, through the midst of the enemies' ranks.*

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PHRASES.

Eng. *At last,*	Lat. *Ad postrēmum* vel *extrēmum.*
„ *After the manner of men,*	„ *Hūmāno mōre.*
„ *In human fashion,*	
„ *Like beasts,*	„ *Pĕcŭdum rītu.*
„ *As he usually did,*	„ *Mōre suo.*
„ *In his customary way,*	
„ *To his great offence,*	„ *Magna cum offensiōne ejus.*

Exercise XXIX.

1. The tall (*ingens*) pine is shaken by the winds. 2. Stern hearts are subdued by a gentle prayer. 3. An iron ring is worn away by constant use. 4. By the laws both (*et*) rewards are proposed for virtues and punishments for vices. 5. Believe me, I was not a little[1] strengthened by that reflection. 6. He returned with the utmost (*summus*) speed to Athens, nor did he stay there longer than was necessary. 7. The land submits to cultivation and is renewed by the plough. 8. With four colours only have the most illustrious painters performed immortal works. 9. Pero was a woman of distinguished filial-love; for from her own breast she nourished her very-aged[2] father. 10. By a successful expedition they added the greater part of Spain to their own dominion. 11. Dionysius, shattered[3] by continual struggles, was at last slain by a conspiracy of his own subjects. 12. We think that what we have written with-difficulty,[4] is-heard (*inf. pass.*) also with difficulty[4] (Begin with rel. clause). 13. Nor have we learnt merely the plan of living (gen. of gerund) with pleasure, but also of dying with a better hope. 14. Caesar sent Valerius, a young man of the highest excellence and refinement, to Ariovistus. 15. In every way I pleaded, and do daily plead with (*apud*) the king. 16. He has sinned neither after the manner of men, nor in a customary way. 17. These, like brute-beasts, refer everything to (*ad*) pleasure. 18. Caesar, in his usual way, was leading six legions without their baggage.[5] 19. Miltiades, to the great offence of his fellow-citizens, returned to Athens.

[1] Non mĕdiocrĭter.
[2] Admŏdum senex.
[3] Assĭduis belli certāmĭnĭbus fractus.
[4] *With difficulty,* cum lăbōre.
[5] *Without baggage,* expĕdĭtus.

XXX.—ABLATIVE WITH INTRANSITIVE VERBS AND ADJECTIVES.

§ 313. The Ablative is used with Intransitive verbs to express the cause of anything happening, especially the cause of feelings or emotions, as, for example, ardēre stŭdio, *to burn with zeal;* exsultāre gaudio, *to exult with joy;* intĕrīre (pĕrīre, mŏri) fāme, *to die of hunger;* gaudēre (laetāri) ămīci

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adventu, *to rejoice at the arrival of a friend;* glōriāri victōriā suā, *to boast of his victory;* confīdĕre nātūrā lŏci, *to trust in the nature of the ground:* as,

Dēlicto dŏlēre, *correctiōne* gaudēre, nos ŏportet, *We ought to grieve at a fault, to rejoice at its correction.*—Cic.

Nōmĭnĭbus vĕtĕrum glōriantur, *They glory in the names of the ancients.*—Cic.

§ 314. Adjectives which express a state of the feelings, are followed by an Ablative of the Cause: as, **contentus**, *contented*, **laetus**, *rejoicing*, **sŭperbus**, *proud*, **frētus**, *relying on*, and, less frequently, **moestus**, *sorrowful*, **anxius**, *anxious:* as,

Frētus *dīligentiā vestrā*, dissĕro brĕvius, *Relying on your diligence, I treat* (the matter) *more briefly.*—*Cic.*

Paucis contentus, *Content with little.*—Hor.

Phoebe sŭperbe *lўrā*, *Thou Phoebus who takest pride in thy lyre!*—Tib.

Obs. For dignus, indignus, see § 320.

SYNONYMS.

1. **Corrumpo**, rūpi, ruptum, 3, properly *to break on all sides, to break to pieces;* hence, *to spoil, render useless, bring to nought.* **Dēprāvo**, āvi, ātum, 1 (fr. prāvus, opp. to rectus), *to pervert* or *distort.* Corrumpo is to render a thing *absolutely useless.* Deprāvo or prāvo, to render a thing, still susceptible of improvement, *relatively worse.* Corrumpo in a figurative sense is *to corrupt* or *spoil:*

Āqua conclūsa făcīle corrumpĭtur, *Water when confined easily spoils.*—Cic.

Rem fămĭliārem corrumpĕre, *To waste one's property.*—Sall.

Dēprāves lĭcet dum distorto ălĭquid sŭpersit, *You may go on corrupting so long only as in the depraved there remains aught* (*to be corrupted*).—Sen.

The two are combined by Cicero:

Jūrĕconsultōrum ingĕniis plērăque corrupta ac dēprāvāta, *By the ingenuity of lawyers most things are marred and deteriorated.*

2. **Morbus**, i, *m., a disease or distemper which attacks.* **Vălētūdo**, ĭnis, *f., the state of such as are sick.* **Aegrĭtūdo**, ĭnis, *f., mental suffering, distress.* **Aegrōtātio**, ōnis, *f., the state of bodily sickness:*

Sed proprie ut aegrōtātio in corpŏre sic aegrĭtūdo in ănĭmo nōmen hăbet, *But correctly, as bodily disorder is denominated "aegrotatio," so mental is called "aegritudo."*—Cic.

3. **Insŏlentia**, ae, *f.* (in sŏleo), properly *want of practice;* hence, *strangeness, affectedness, haughtiness*, generally of an insulting kind. **Intŏlĕrantia**, ae, *f.* (in tŏlĕrāre), *intolerable conduct, ungovernable haughtiness.* **Sŭperbia**, ae, *f., pride*, shown by looking down on people—thinking little of others, and their attainments. **Arrŏgantia**, ae, *f., arrogance*, shown in making exorbitant pretensions, claiming more than one's due—opposed to mŏdestia:

Ex arrŏgantiā ŏdium, ex insŏlentiā arrŏgantia, *Hatred* (*springs*) *from arrogance—arrogance* (*itself*) *from haughtiness.*—Cic.

Quis eum cum illā sŭperbiā atque intŏlĕrantiā ferre pŏtuisset, *Who could have endured him with that contempt* (*for others*) *and impatience of control?*—Cic.

4. **Gaudeo**, gāvīsus sum, 2, denotes *joy* as a state of mind, *an inward moderate joy.* **Laetor**, ātus sum, 1, *to give utterance to, or show signs of joy.* **Gestio**, īvi, and ĭi, 4, denotes *a passionate uncontrolled joy*, as of *triumph*, or *exultation.*

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PHRASES.

Eng. *From this cause,*	Lat. *Hac* (or *quā*) *de causā.*
„ *To be grieved, &c. at*	„ (Often) *to be affected with grief, &c.* Dŏlōre affĭci.
„ *Now everything, &c.,* (introducing a proposition).	„ *Omne autem.*
„ *Through the midst of the forum,*	„ *Per mĕdium fōrum.*

Exercise XXX.

1. From this cause they were deeply (*magnŏpĕre*) grieved. 2. Beauty perishes through wine; by wine is life destroyed (*corrumpo*). 3. They threw (*imperf.*) their limbs burning with disease into the cold rivers. 4. Tarquinius, relying upon his victories and his wealth, was revelling (*exsulto*) in his insolence. 5. A drop of wine is lost in the greatness of the sea. 6. Many of (*ex*) his soldiers died from fatigue and thirst. 7. We rejoice in freedom and grieve at slavery. 8. Castor takes-pleasure-in (*gaudeo*) horses; his brother[1] Pollux in fights. 9. Certain entire states delighted in frugality, as the Lacedæmonians. 10. Vespasian never rejoiced in the slaughter of any man; he even wept and mourned over (*abl.*) punishment (when) deserved. 11. High-souled heroes were they, reliant on their valour and proud of their strength (*abl.*). 12. Door-posts, magnificent with barbaric gold and spoils (of war), fell-foremost (*prōcumbo*). 13. He could not be content with moderate gain. 14. In the civil war Marius delighted, with a sort of[2] hideous cruelty, in the slaughter of his enemies (*adversarius*); and executioners dragged the noblest men through the midst of[3] the forum. 15. They insolently boasted of their victory. 16. The enemy, relying on (their) numbers (*sing.*), commenced the battle.

[1] Ovo prognātus eōdem: literally, *sprung from the same egg.* See Dr. Smith's Class. Dict. art., Dioscūri.

[2] *A sort of,* quĭdam: see St. L. G. 385, *Obs.*: immāni quādam saevĭtiā.

[3] *The midst of,* mĕdius, in agreement with subs.: see St. L. G. 341.

XXXI.—OTHER VERBS WITH ABLATIVE.

§ 315. The Deponent Verbs **ūtor, fruor, fungor, vescor, nĭtor, pŏtior,** with their compounds, govern an Ablative: as,

Săpiens *rătiōne* optĭme *ūtĭtur, The wise man uses reason in the best way.*—Cic.

Plūrĭmis *mărĭtĭmis rēbus fruĭmur* atque *ūtĭmur, We enjoy and make use of very many maritime productions.*—Cic.

Agēsilāus *magnā* est praedā pōtītus, *Agesilaus obtained possession of great spoil.*—Nep.

Obs. 1. Most of the above are Instrumental Ablatives: the Deponents having been originally Passives or Reflectives. The Ablative with *pŏtior* is perhaps governed by the Comparative implied in it.

Obs. 2. *Pŏtior* sometimes takes the Genitive; especially in the phrase *rērum pŏtīri,* to obtain the *management of affairs.*—Cic.

Obs. 3. *Fungor* is also found with the accusative, especially in the earlier writers.

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§ 316. Verbs of *buying*, *selling*, *valuing*, *exchanging*; and the Adjectives **cārus**, *dear*, and **vīlis**, *cheap*, are used with the Ablative of Price: as,

Lȳcurgus *ēmi* singŭla non *pĕcūniā*, sed *compensātiōne* mercium jussit, *Lycurgus directed that things should be bought, not with money, but by an equivalent of goods.*—Justin.

Viginti *tālentis* ūnam ōrātiōnem Isocrătes *vendĭdit, Isocrates sold a single speech for twenty talents.*—Plin.

Quod non ŏpus est, *asse cārum* est, *What you don't want is dear at any price* (lit., at an as).—Cic.

Mūtat quadrāta *rōtundis, He changes square for round.*—Hor. (With *muto*, either of the articles of exchange may be put in the Ablative.)

Obs. 1. The Ablative is used because the Price is the *means* by which a thing is obtained.

Obs. 2. The Ablative of Price is only used when a definite sum is expressed by a Substantive; but an Indefinite Price is expressed by the Genitive of an Adjective of quantity: see § 281.

EXCEPTIONS.—But the Ablatives magno, *at a high price*; permagno, plūrĭmo, *at a very high price*; nĭmio, *at too high a price*; parvo, *at a low price*; mĭnĭmo, *for a very low price*; nīhĭlo, *for nothing*; are also found with words of *buying*, *selling*, *and valuing*, without a Substantive: as,

Permagno dēcŭmas vendĭdisti, *You farmed the dues* (*tenths*) *out at a very high rate.*—Cic.

Non pŏtest *parvo* res magna constāre, *A great thing cannot cost little.*—Sen.

Obs. 3. Sometimes the punishment to which a person is condemned is put in the Ablative, but more frequently in the Genitive: see § 280.

§ 317. Verbs and Adjectives signifying *fullness* or *want* often govern an Ablative: as,

Germānia *rīvis flūmĭnĭbusque* ăbundat, *Germany abounds in streams and rivers.*—Sen.

Neptūnus *ventis* implēvit vēla *sĕcundis, Neptune filled the sails with favourable winds.*—Virg.

Vŏluptāte virtus saepe căret, nunquam indĭget, *Virtue is often without pleasure, never needs* (*it*).—Sen.

Cēra rĕferta nŏtis, *A wax tablet full of marks.*—Ov.

Obs. 1. Verbs of *filling* and *want* rarely govern the Genitive; but Adjectives more frequently govern the Genitive than the Ablative: see § 276. *Indĭgeo*, however, usually takes the Genitive: as, aeris indĭgēre, *to want money.*

Obs. 2. The Verbs *affĭcĕre*, *instruĕre*, *ornāre*, &c., come under this rule, and govern an Ablative of the thing: as,

Praedā affēcit pŏpŭlāres suos, *He has enriched his countrymen with booty.*—Plaut.

Obs. 3. *Praedĭtus*, *endowed with*, also governs the Ablative: as,

Mens est praedĭta *mōtu* sempĭterno, *The mind is endowed with perpetual motion.*—Cic.

Obs. 4. After verbs and adjectives of *fullness*, the ablative is that of the instrument or means *with which* (§ 311); after those of *want*, it is that of separation (§§ 306, 307).

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SYNONYMS.

1. **Ūtor,** ūsus sum, 3 ; and **ūsurpo,** āvi, ātum, 1 ; *to use;* the latter *permanently,* the former *incidentally,* by a single act. **Frŭor;** ĭtus and fructus sum, 3, *to enjoy the use of, feel a pleasure in using, have a complete enjoyment of:*

Hannĭbal cum victōriā posset ūti, frui māluit, *When Hannibal could have reaped the consequences of his victory, he chose rather to enjoy it.*—Nep.

2. **Brĕvis,** e, *short,* opposed to longus. **Exĭguus,** a, um, *small in bulk,* opposed to magnus. **Parvus,** a, um, *small, physically or morally,* relatively to other things of the same class or sort. **Curtus,** a, um, *clipped, docked,* of something which has been *shortened by cutting:*

Brĕvis census, *A small income.*—Hor.
Exĭguus mus, *A tiny mouse.*—Hor.
Corpus parvum, *A small frame.*—Hor.
Curtus mulus, *A bob-tailed mule.*—Hor.

3. **Deinde** (de inde), as used of the consecutive order of the parts of a proposition, signifies *secondly.* **Tum** then denotes *thirdly;* **postea** *fourthly:*

Praecĭpĭtur prīmum ut pūre lŏquāmur; deinde ut dīlūcĭde; tum ut ornāte; postea ad rērum dignĭtātem apte, *It is laid down as a rule that we speak first correctly, in the next place clearly, then elegantly, and fourthly suitably to the dignity of the subject.*—Cic.

4. **Lŏcus,** i (*m.* in sing., *m.* and *n.* in plural), *place, as a spot.* The plur. lŏci is especially used of *the points or grounds of an argument.* **Tractus,** ūs, *m., a tract of country, a region;* with the notion of *extent.* **Rĕgio,** ōnis, *f., a district, country.*

5. **Ignis,** is, *m., fire* in the abstract. **Flamma,** ae, *f., flame.* Ignis is *the cause,* flamma *the effect.* **Incendium,** i, *n., a fire* in the sense of *a conflagration.* It is sometimes used figuratively : as,

Belli incendia, *The flames of war.*—Virg.

6. **Cōthurnus,** i, *m., a kind of buskin used by hunters, with a high heel.* **Soccus,** i, *m., a shoe worn by Roman women, with a low heel.* The former was used by actors in tragedy; the latter in comedy. Sometimes these words have a figurative use : as,

Nec cōmoedia cŏthurnis assurgit, nec contra trăgoedia socco ingrĕdĭtur, *Neither does comedy soar in buskins,* i. e. *to the sublime, nor again does tragedy walk in lowly style.*—Quint.

PHRASES.

Eng.	Lat.
Anaximenes, &c. of Lampsacus,	(Often) *Anaxĭmĕnes Lampsăcēnus.*
,, *This proves the safety of,*	,, *This is for the safety for* (est sălūti).
,, *As men say,*	,, *Ut ājunt* (or *aiunt*).
,, *To speak grandly, &c.,*	,, *Magnum, &c. lŏqui.*
,, *To value highly,*	,, *To value of much* (magni aestĭmāre).
,, ,, *more,*	,, *To value of more* (plūris).
,, *To abound in gold,*	,, *Auro* (abl.) *ābundāre.*
,, *To punish a man,*	,, *Alĭquem poenā afficĕre.*
,, *Milk, cheese, and flesh,*	,, *Milk and cheese and flesh,* or *milk, cheese, flesh.*

Exercise XXXI.

1. The life itself which we enjoy is short. 2. Alexander the Great had as his elocution-master Anaximenes of Lampsacus, which thing afterwards proved to be the safety of Lampsacus. 3. In a short time he possessed himself of the whole district which he had

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aimed at. 4. The Athenians used the port of Phalērum,[1] (which was) neither commodious (*magnus*) nor good. 5. We use not water nor fire, as the saying is, in more places than (we do) friendship. 6. Some vowels discharge the function of consonants. 7. No one has lived too short a time,[2] who has discharged the perfect obligation[3] of virtue. 8. He is a happy man who enjoys present pleasures. 9. They feed on milk, cheese, and flesh. 10. Aeschylus taught (men) both (how) to speak in a grand style, and to tread (the stage) (*niti*) in the cothurnus. 11. And Achilles was selling the lifeless body for gold. 12. This would the Ithacan desire (*subj.*) and the Atrīdae purchase at a high price. 13. Epicūrus valued pleasure at a high rate; but no possession ought to be valued (*gerundive*) more highly than virtue. 14. You take away all hope: you perchance care little what becomes of me.[4] 15. Him shall you by-and-by receive into heaven laden with the spoils of the East. 16. Life without friends is full of fear. 17. Romulus chose a spot for-his-city[5] both abounding in springs, and healthy (though) in a pestilential district. 18. Dumb animals are-without the affections of men, but they have certain impulses like them. 19. The woman asks him to buy (*ut* with *subj.*) the three remaining books at the same price. 20. What lands most abound-in wine? France, Spain, (and) Hungary. 21. The house was crammed with gamesters, full of intoxicated (men). 22. We inflict on the wicked as great punishment as[6] equity and humanity allow.

[1] Phălērĭcus, a, um.
[2] Say, *a short time*.
[3] Mūnus, ĕris, *n.*
[4] Quid de me fĭat, or quid me fĭat.
[5] Dat. of purpose, see St. L. Gr. 297.
[6] Quantus: for the construction, see St. L. Gr. 382.

XXXII.—ABLATIVE OF QUALITY AND COMPARISON.

§ 318. The Ablative of Quality is used in describing a Person or Thing. Like the *Genitive of Quality* (§ 274), it requires an Adjective to be in agreement with it: as,

Caesar fuisse trādĭtur *excelsā stătūrā, cŏlōre candĭdo, tĕrĕtĭbus membris, Caesar is said to have been of tall stature, fair complexion, and well-formed limbs.*—Suet.

§ 319. The Ablative is used after Comparatives instead of *quam* with the Nominative, and also instead of *quam* with the Accusative of the subject in the construction of the Accusative with the Infinitive: as,

Nĭhil est *ōtiōsā sĕnectūte* (= *quam* otiosa senectus) jūcundius, *Nothing is more delightful than an old age of retirement.*—Cic.

Tullus Hostĭlius *Rōmŭlo* (= *quam* Romulus) fuit fĕrōcior, *T. Hostilius was more warlike than Romulus.*—Liv.

Scīmus sōlem multo mājōrem esse *terrā* (quam terram), *We know that the sun is much greater than the earth.*—Cic.

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Obs. The Ablative is never used when two Predicates are compared: as,

Miltiădes ămīcior (fuit) omnium lībertāti *quam suae dŏmĭnātiōni, Miltiades was more a friend to the freedom of all, than to his own sovereign power.*—Nep.

§ 320. In like manner **dignus**, *worthy*, and **indignus**, *unworthy*, govern the Ablative: as,

Virtus *īmītātiōne*, non *invīdiā*, digna est, *Virtue is deserving of imitation, not of envy.*—Cic.

Quam multi *lūce indigni* sunt, *How many are unworthy of the light of day!*—Sen.

SYNONYMS.

1. **Singŭlāris**, e; and **insignis**, e; denote *distinction of any kind, good or bad.* **Eximius**, a, um; and **ēgrĕgius**, a, um; *only that distinction which arises from excellence.* **Excellens, ēmĭnens,** and **praestans** denote *superiority of any kind.*

2. **Ŏpĕra**, ae, *f.*, *activity or work of some kind, service, instrumentality:* Gr. *ἐργασία.* **Labor**, ōris, *m.*, *exertion followed by fatigue or pain, toil:* Gr. *πόνος.* **Industria**, ae, *f.*, *activity, industry.* It is opposed to ignāvia.

Dăre ŏpĕram, *to devote one's efforts, do all in one's power.*

Pătiens lăbōris, *capable of enduring fatigue.*—Sall.

Mĭhi in lăbōre perfĕrendo industria non dĕĕrit, *I shall lack no assiduity in sustaining toil.*—Cic.

3. **Forma**, ae, *f.*, *a form, model, or pattern.* **Figūra**, ae, *f.* (from fingo), *a figure, anything which possesses a definite outline.* Forma would therefore characterize *a species*, while fĭgūra would distinguish *the individual of that species.* But they are often used indiscriminately. **Spĕcies**, ēi, *f.*(spĕcio), denotes *the outside appearance of a thing*, as opposed to *the inner substance; the appearance:*

Corpŏris nostri magnam nātūra ipsa vīdētur, hăbuisse rātiōnem, quae formam nostram, rēlīquamque fĭgūram in quā ĕrat spĕcies hŏnesta, ea pŏsuit in promptu, *Nature herself seems to have had a leading design in reference to our persons, in that she has brought into full view our shape, and the rest of our figure, to which there belonged a comely exterior.*—Cic.

4. **Ignōro**, āvi, ātum, 1, *not to know, &c.* implies *carelessness* or *negligence.* **Nescio**, īvi and ĭi, 4, rather implies *want of opportunity to learn.* Ignōro is often used with reference to persons; nescio only of things:

Nescīre Lătīne, *To be ignorant of Latin.*—Cic.

Ignōrat patrem, *He does not know his father.*—Ter.

5. **Histŏria**, ae, *f.* (ἱστορία), properly *an investigation.* It often signifies a history of the time in which its own author has lived. **Annāles**, ium, *m.* (annus), properly *records of what occurs from year to year*, especially *a history of former times, chronicles.* Histŏria moreover comprises the causes of events, the description of places and men, while annāles rather relate ancient facts without entering into particulars. Latin writers, however, sometimes use the terms indiscriminately. **Fasti**, ōrum, *m.*, a *calendar* containing the festivals and other important days:

Res mĕmŏranda nŏvis annālĭbus atque rĕcenti histŏriā, *A thing to be related in new chronicles, even in the history of modern times.*—Juv.

Ĕrat ēnim histŏria nĭhil ăliud nĭsi annālium confectio, *For history was no more than an arrangement of old records.*—Cic.

PHRASES.

Eng.	*Of noble birth,*	Lat.	*Nōbĭli gĕnĕre nātus*
,,	*The last king, the one immediately preceding,*	,,	*Rex proximus.*
,,	*Worthy of a man,*	,,	*Viro dignum.*

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Exercise XXXII.

1. Cato possessed[1] remarkable foresight and industry in all things. 2. Iphicrătes possessed[1] both a great mind and body, and a princely form. 3. Lucius Catilina, a man of noble birth, possessed[1] great power both of mind and body, but a bad and depraved disposition. 4. Gellius of Agrigentum was more amply endowed (lit. richer)[2] in mind than in wealth. 5. I have outshone my ancestors in valour. 6. There is C. Cassius (a man) of remarkable uprightness, virtue, and firmness; there is C. Curio (a man) endowed with the highest ability and prudence. 7. Wherefore, since you are (a person) of such[3] influence, you ought not, M. Cato, to call a consul of the Roman people a dancer. 8. By your virtue and your industry you brought-it-to-pass that (*ut* with *subj.*) you were thought worthy of the highest honour. 9. Of virtues none is more admirable nor more pleasing than compassion. 10. Nothing is more amiable than virtue, nothing which more attracts (men) to love (*gerund*) it. 11. Tullus Hostilius was not only[4] unlike the last king, but even[4] more warlike than Romulus. 12. Who was more illustrious than Themistocles? who more powerful? 13. Either[5] I am ignorant of this enemy, or[5] another place will be better-known[6] than the Trasimene lake by our defeat. 14. What is better, or more excellent, than goodness and beneficence? 15. There is nothing in history more pleasant than a pure and perspicuous brevity. 16. Of all things from which anything is acquired, nothing is better than agriculture. 17. Caius Laelius, when (*quum*) a certain man of low birth said (*plup. subj.*) that he was (*inf.*) unworthy of his ancestors, rejoined,[7] "But,[8] by Hercules, you are not unworthy of yours." 18. It seems to be disgraceful, and not worthy of a man, to groan, to howl, to make lamentation, to be overcome, to cry (*plōro*).

[1] *Possessed:* say, *was of*, with *abl.* of quality.
[2] Lŏcŭples, ētis.
[3] Tantus: the reference being to quantity or degree, not quality.
[4] Non mŏdo (or sōlum) . . . vērum (sed) ĕtiam.
[5] Aut . . . aut: see St. L. G. 570.
[6] Compar. of nōbĭlis.
[7] Inquit, which is to be let into the following sentence, like our "*said he.*"
[8] At: see St. L. G. 575.

XXXIII.—ABLATIVE OF MEASURE AND OF TIME.

§ 321. The Ablative of Measure denotes *by how much* one thing is greater or less than another, and occurs in connexion with Comparative words: as,

Turres *dēnis pĕdĭbus* quam mūri *altiōres sunt, The towers are higher than the walls by ten feet.*— Curt.

Q. Pompēius, *biennio* quam nos *mājor, Quintus Pompeius, who was older than I* (*Cicero*) *by two years.*—Cic.

Quo quisque est sollertior et ingĕnĭōsior, *hoc* dŏcet lăbōrĭōsius, *The more* (*by what degree the more*) *clever and gifted a man is, with the more labour does he give lessons.*—Cic.

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§ 322. The answer to the question *When?* is expressed by the Ablative without a Preposition: as,

Plăto *ūno* et *octōgēsĭmo anno* scrĭbens est mortuus, *Plato died (while) writing in his eighty-first year.*—Cic.

Extrēmā puĕrĭtiā mīles fuit summi impĕrātōris, *In the last part of his boyhood he was the soldier of a very great general.*—Cic.

§ 323. But when the Substantive denoting Time is without an Attributive the Preposition **in** is generally used: as,

Aurīgandi arte *in ădŏlescentiā* fuit clārus, *He (Nero) was distinguished in his youth for his skill in driving.*—Suet.

Ter *in anno*, *Thrice in the year.*—Cic.

Obs. The following Ablatives are exceptions: die, *by day;* nocte, *by night* (but also *de* die, *de* nocte); vespĕre *s.* vespĕri, *in the evening;* tempŏre, *in time, in season:* which are used without a Preposition.

§ 324. The answer to the question *Within what time?* is expressed by the Ablative alone, or by the Ablative with the Preposition **in**: as,

Ăgămemnon vix *dĕcem annis* ūnam cēpit urbem, *Agamemnon with difficulty in ten years took a single city.*—Nep.

Sĕnātus dēcrēvit, ut lēgāti Jŭgurthae *in diēbus proxĭmis dĕcem* Itălĭā dēcēdĕrent, *The Senate decreed that the ambassadors of Jugurtha should depart from Italy within the next ten days.*—Nep.

§ 325. The answer to the question *How long before?* or *How long after?* is expressed by the Ablative with **ante** or **post** after it. But the Accusative may be used with *ante* or *post* preceding it. If the Preposition is placed between the numeral and the substantive, either the Ablative or Accusative may be used. Thus all the following forms may be used with the same meaning:

Accusative.	*Ablative.*
ante *or* post tres annos	tribus annis ante *or* post.
„ post tertium annum	tertio anno ante *or* post.
tres ante *or* post annos	tribus ante *or* post annis.
tertium ante *or* post annum	tertio ante *or* post anno.

When *ante* or *post* stands last, it may govern a proposition depending upon it: as,

Annis quingentis et *dĕcem post* Rōmam condĭtam Līvius fābŭlam dĕdit, *Livius brought forward a drama 510 years after the founding of the city.*—Cic.

Obs. When *ante* or *post* is followed by *quam* and a verb, the following constructions may be used:

Trĭbus annis post, quam (or postquam) vēnĕrat.
Post tres annos quam vēnĕrat.
Tertio anno post, quam (or postquam) vēnĕrat.
Post annum tertium quam vēnĕrat.

Or *post* may be omitted:

Tertio anno quam vēnĕrat.

All these expressions signify equally, *Three years after he had come.*

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SYNONYMS.

1. **Dīmĭdium**, i, *n.*, *the half of a thing*. It is the neuter of an adjective used substantively. **Mĕdium**, i, *n.* is also strictly an adjective, and signifies *the middle of a thing*: see St. L. G. 341:

Dīmĭdium facti qui bĕne coepit, hăbet, *He has accomplished half his undertaking who has fairly commenced it.*—Hor.

Mĕdio campi = medio campo, *In the centre of the plain.*—Liv.

2. **Littĕrae**, ārum, *f.*, is the general expression for *a letter* (see § 297, syn. 4). **Cŏdĭcilli**, ōrum, *m.*, *a billet, a short note*:

Sīmul accēpi a Sĕleuco littĕras, stătim quaesīvi e Balbo per cŏdĭcillos quid esset in lēge, *As soon as I received the letter from Seleucus, I at once inquired, by note, of Balbus what the law was upon the point.*—Cic.

3. **Cūtis**, is, *f.*, *the skin*, generally *of human beings*, though also used of *animals and inanimate objects*. **Pellis**, is, *f.*, usually *the hairy, bristly hide of a beast*, whether on the body or off. **Vellus**, ĕris, *n.*, *the skin of a sheep*, with the wool on it or *the fleece itself when taken off*. **Tergus**, ŏris, *n.*, *the coarse hard skin* or *hide of an animal*, as of the elephant. **Cŏrium**, i, *n.*, *a hide after it has been tanned*:

Dēformis pro cūte pellis, *An unsightly hide in place of a skin.*—Juv.

Rūpit nŏvēna terga boum, *He burst through the nine thicknesses of bull's hide.*—Ov.

Alĭcui cŏrium concīdĕre, *To tan a man's hide.*—Plaut.

4. **Rĕdeo**, ĭi, ĭtum, 4, *to return*, usually *after attaining one's object*. **Rĕvertor**, sus sum, 3 (opposed to prŏfĭciscor, to set out), *to turn back on one's way*. **Rĕvĕnio**, vēni, ventum, 4, *to come back again*; especially *after a distance of time*.

PHRASES.

Eng. *Half as large,*	Lat. *Dīmĭdio mĭnor.*
,, *The more, &c. . . . the more,*	,, *Tanto . . . quanto.*
,, *To appoint a dictator,*	,, *To name a dictator* (dictātōrem dīcĕre).
,, *Nearly ten years,*	,, *Dĕcem fĕre annos.*
,, *In spring,*	,, *Vēre* (abl.).

Exercise XXXIII.

1. Ireland is, according to estimate,[1] half as large as Britain. 2. The more[2] severe and dangerous the siege daily became, so much the more[2] frequently were letters and messengers being sent to Caesar. 3. The shape, and the dappled skin (*vărĭĕtas pellium*) of these animals, is very similar to goats, but in size they a little surpass them.[3] 4. The longer[2] Simonides considered the nature of God, the more obscure[2] did the matter seem to him (to be). 5. Far more laborious is it to overcome one's own self than an enemy. 6. The more difficult[2] a thing is, the more illustrious[2] (it is). 7. On the same day ambassadors sent by the enemy came to Caesar concerning peace. 8. On the following day he divided the cavalry into three parts. 9. Swallows go away in the winter months, and return in the spring. 10. Christ, the author of the Christian religion, was born in the time of Augustus. 11. Charles the Fifth reigned in the sixteenth century after the birth of Christ;[4] Philip the Second succeeded

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him in the year sixteen hundred and fifty-five.[5] 12. Within a short time[6] he overthrew the forces of the barbarians. 13. One hundred and eight years after Lycurgus began to write the laws, was the first Olympiad. 14. T. Lartius was appointed dictator about ten years after the first consuls. 15. In the year of Rome[7] four hundred and fifty-eight,[5] the Romans undertook an expedition against the island of Corsica.[8] 16. Paulus Aemilius, whose father had been slain forty-eight years before in the battle of Cannae,[9] was despatched against the Macedonians. 17. Micipsa dies a few days afterwards.

[1] Ut aestīmātur.
[2] *The more . . . so much the more . . .* quanto . . . tanto, *or* quo . . . eo: as, quanto gravior oppugnātio . . . tanto crēbriōres littĕrae, &c.
[3] Say, *they are (by) a little larger.*
[4] Say, *after Christ being born*, post Christum nātum.
[5] Use the ordinals: anno millēsĭmo sexcentēsĭmo quinquāgēsĭmo quinto (post Christum nātum).
[6] Say, *in a short time* (abl.).
[7] *In the year of the founding of the city*, anno urbis condĭtae.
[8] Say, *the island Corsica* (apposition).
[9] Pugna Cannensis.

XXXIV.—ABLATIVE OF PLACE.

§ 326. The answer to the question *Where?* is put in the Ablative both without and with a Preposition.

§ 327. The construction of the names of Towns and small Islands, in answer to the question *Where?* is explained, p. 26.

§ 328. The following Ablatives are used without a Preposition, in answer to the question *Where?* **dextrā**, *on the right hand;* **laevā, sĭnistrā**, *on the left hand;* **terrā mărique**, *on sea and land;* **bello**, *in the field* (comp. § 258): as,

Intŏnuit *laevā*, *It thundered on the left hand.*—Virg.
*Terrā mări*que conquīrĕre, *To make search by sea and land.*—Cic.

§ 329. The following Substantives, **lŏcus, terra, rĕgio, via, ĭter**, are frequently used in the Ablative without a Preposition, when some Attributive is attached to them: as,

Athēnienses *lŏco ĭdōneo* castra fēcērunt, *The Athenians formed their camp in a suitable spot.*—Nep.
Aurēliā viā prōfectus est, *He set out by the Aurelian way.*—Cic.

§ 330. Any Substantive, with the Adjective **tōtus**, may be put in the Ablative without a Preposition: as,

Quis *tōto mări* lŏcus tūtus fuit, *What place was safe throughout all the sea?*—Cic.
Tōtā Asiā, *Throughout all Asia.*—Cic.

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§ 331. In all cases besides the above, a Preposition must be used: as,

In Itălĭā nullus exercĭtus (ĕrat), *There was no army in Italy.*—Sall.

In hac sōlĭtūdĭne căreo omnium collŏquio, *In this solitude I am without the society of anybody.*—Cic.

Obs. These restrictions are not observed by the Poets, who use the Ablative freely to denote place: as,

Silvisque agrisque viisque corpŏra foeda jăcent, *O'er forest, field and highway, the loathsome bodies lie.*—Ov.

SYNONYMS.

1. **Cultus**, ūs, *m.*, in its widest sense signifies *anything belonging to dress:* especially *the ornamental part of dress, jewels, gold, &c.* **Hăbĭtus**, ūs, *m.*, also has *general reference to dress*, but more particularly regards *the decency or cleanliness of the exterior*—the style of the hair, carriage of the body, &c. **Vestis**, is, *f.*, signifies *clothes as a necessary covering of the body*—anything, in short, that serves as a covering. **Vestīmentum**, i, *n.*, is *an article of clothing* (vestis). **Ămictus**, ūs, *m.*, denotes *anything used as a wrapper* over the underclothing.

Frustra jam vestes, frustra mūtantur ămictus, *In vain now the under, and in vain the outer dress is changed.*—Catul.

Calceos et vestīmenta mūtāvit, *He has changed his shoes and his garments* (*i. e.* he has become a senator).—Cic.

2. **Via**, ae, *f.* (probably digammated from root i-īre), *a road* or *way*—the usual route from one place to another. **Iter**, ĭtĭnĕris, *n.* (īre, ĭt-um), *a way or course to a particular point*, whether ordinarily used as such or not, also *a journey*. Via and ĭter may be either narrow or wide, but the former generally denotes a broad carriage-road. **Trāmes**, ĭtis, *m.*; **callis**, is, *m.* (sometimes *f.*); and **sēmĭta**, ae, *f.*; all denote *a narrow path*. Trāmes (trans meo?), *a by-path*. Callis, *a cattle-walk*, or the track of wild beasts in the forest. Sēmĭta, *a narrow way* or *footpath*, a causeway which often runs by the side of the high road:

Trĕbōnius ĭtĭnĕrĭbus dēviis in viam prōfĭcisc ĭtur, *Trebonius by sequestered paths wends his way into the high road.*—Cic.

Discēdam ĕgo illi de viā, de sēmĭtā, *I will make way for him on the road and on the causeway.*—Plaut.

Ēgressus est non viis sed trāmĭtĭbus, *He went out, not by the high road, but by footpaths.*—Cic.

3. **Nēmo**, ĭnis, *c.*, *no one, nobody* (nullius used as genitive) is used *of persons only*. **Nullus**, a, um, *of persons* or *things:*

Nēmo omnium tam est immānis, *No human being is so monstrous.*—Cic.

Ēlĕphanto nulla belluārum prūdentior, *No animal is more sagacious than the elephant.*—Cic.

Argūmentum id quĭdem nullum est, *That argument is indeed of no force.*—Cic.

PHRASES.

Eng.	*To put on* (an article of dress),	Lat.	*Se* / *Sibi* } *vestem indŭĕre.*
,,	*The space of three days,*	,,	*Trĭduum.*
,,	*By forced marches,*	,,	*By long marches* (longis ĭtĭnĕrĭbus).
,,	*During the whole of that night,*	,,	*Eā tōtā nocte.*
,,	*By sea and land,*	,,	*Terrā mārīque* (by land and sea).
,,	*The river Po,*	,,	*Pădus amnis.*
,,	*Above and below,*	,,	*Supra infra.*

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Exercise XXXIV.

1. The Lacedaemonians were-hard-pressing[1] the men of Attica[2] in a severe war. Codrus, king of the Athenians, put on a shepherd's[3] dress and was slain in the enemy's camp. 2. The Romans in the first naval engagement with the Carthaginians used prows made-of-iron (*adj*). 3. Caesar in the harbour of Alexandria leapt down into the sea from his ship. 4. Who can compute[4] those who in the city of Rome were slain in civil war? 5. Because they were greatly impeded neither by the mountaineers, nor by the ground,[5] he performed in that space-of-three-days a considerable part of the journey.[6] 6. (He) himself, by forced marches, hastens into Italy and raises two legions. 7. They, pursuing the rear too eagerly,[7] engage-in battle with the Helvetian cavalry in an unfavourable position. 8. In the whole of this engagement no one was able to see an enemy who-did-not-face-him.[8] 9. The whole of that night they marched[9] uninterruptedly, and came, on the fourth day, into the territories of the Lingŏnes. 10. Almost sixty years had war raged[10] in Sicily, by sea and land. 11. He journeyed[11] towards the left. 12. The Hercynian forest stretches in a straight line with the river Danube.[12] 13. By all the well-known roads and footpaths he sent forth chariots[13] from the woods. 14. On the right hand and the left two seas shut us in; around (us) is the river Po, larger and more rapid[14] than the Rhone. 15. There are innumerable worlds above, below, on the right hand and the left, before and behind.

[1] Prĕmĕbant.
[2] *Men of Attica*, Attĭci.
[3] Use the adj. pastōrālis.
[4] *Can compute*, subj. pres. of nūmĕro: see St. L. Gr. 440.
[5] Lŏcus.
[6] *A considerable part of the journey*, ălĭquantum ĭtĭnĕris.
[7] *Too* is often expressed by the compar. degree, see St. L. Gr. 351.
[8] Say *turned away* (from him), āversus, *part.* of āverto.
[9] Ierunt, from eo.
[10] Use the impers. form, bellātum ĕrat, lit. *it had been warred.*
[11] *To journey*, ĭter făcĕre.
[12] Say *in a straight direction of* (or *with*), rectā flūmĭnis Dānŭbii rĕgiōne.
[13] Say *charioteers*, essĕdārii.
[14] Viŏlentus.

XXXV.—ABLATIVE ABSOLUTE.

§ 332. When a Substantive or Pronoun, together with a Participle or an Adjective, form a clause by themselves, and are not under the government of, or in agreement with any other word, they are put in the *Ablative Absolute:* as,

His rēbus cognĭtis, Caesar ad nāves rĕvertĭtur, *Having learnt these things* (lit., *these things having been learnt*), *Caesar returns to the fleet.*—Caes.

Pȳthăgŏras *Tarquĭnio Sŭperbo regnante* in Ităliam vēnit, *Pythagoras came into Italy in the reign of Tarquinius Superbus* (lit. *Tarquinius Superbus reigning*).—Cic.

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Ălĭquid *salvis lēgĭbus* ăgĕre, *To do a thing without breaking the laws.* —Cic.

Obs. 1. The Ablative Absolute may often be explained as the Ablative of Time (§ 322), as in the 1st and 2nd of the above examples: sometimes as the Ablative of Manner (§ 311), as in the 3rd. It always denotes some condition or attendant circumstance of that which is described in the rest of the sentence as taking place.

Obs. 2. As there is no Perfect Participle Active in Latin, except in the case of Deponent Verbs, this Participle in English must in Latin usually be changed into the Passive, and put in the Ablative Absolute agreeing with what was before its own object: as,

Caesar, *expŏsĭto exercĭtu,* ad hostes contendit, *Caesar, having landed the army, hastens against the enemy.*—Caes.

§ 333. Sometimes a perfect participle passive is put in the Ablative Absolute, where the Substantive is represented by an entire clause: as,

Nondum *comperto,* in quam rĕgiōnem vēnisset, *It not being yet ascertained into what quarter he had come.*—Liv.

Excepto quod non sĭmul esses, cētĕra laetus, *This fact excepted that you are not with me, (I am) happy in all beside.*—Hor.

Obs. This construction occurs most frequently in the case of the Ablatives audĭto, cognĭto, comperto, and the like.

§ 334. The Ablative Absolute is frequently used with one Substantive in Apposition to another without any participle, because the verb *sum* has no Present or Perfect Participle: as,

Nātus est Augustus, *M. Tullio Cicĕrōne* et *Antōnio* consŭlĭbus, *Augustus was born when M. Tullius Cicero and Antonius were consuls.*—Suet.

Si *se invīto* transīre cōnārentur, *If they should attempt to cross against his will* (lit., *he being unwilling*).—Caes.

SYNONYMS.

1. **Contio,** ōnis, *f.* (prob. a shortened form of conventio: less correctly spelt concio), *an assembly of people or soldiers* convened to listen to speeches. **Concĭlium,** i, *n.* (con cieo), *a council,* does not differ widely from contio, though it is usually applied to *smaller bodies.* **Consĭlium** (con, sĕdeo), is *a council for the purpose of deliberation.* **Cōmĭtia,** ōrum (con or cum and eo), *an assembly for electing magistrates or making laws.* **Conventus,** ūs, *m.*, *an assembly for the purpose either of business or pleasure:*

Dĭmissā contiōne, concĭlium hăbĭtum, *When the public assembly had been dismissed, a council was held.*—Liv.

Vĕnio ad cōmĭtia, sīve măgistrātuum sive lēgum, *I come to the meetings whether for the appointment of magistrates or the passing of laws.*—Cic.

Festos dies ăgunt vīrōrum et mŭlĭĕrum conventu, *They celebrate their festivals in a mixed gathering of men and women.*—Cic.

2. **Creo,** āvi, ātum, 1, *to call out of nothing, to give existence by one's own will or creative power.* Figuratively, *to appoint to an office.* **Pārio,** pĕpĕri, partum, 3, *to bring forth, give rise to.* **Gigno,** gĕnui, gĕnĭtum, 3, *to beget,* of either parent. **Gĕnĕro,** āvi, ātum, 1, *to engender,* only used of the male parent:

Quae in terris gignuntur ad ūsum hŏmĭnum omnia creantur, *All things which are produced on earth are made for the use of man.*—Cic.

Hĕcŭba gĕnuit Ălexandrum, *Hecuba gave birth to Alexander (Paris).*—Cic.

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A Marte pŏpŭlum Rōmānum gĕnĕrātum accēpīmus, *We have heard that the Roman people were descended from Mars.*—Cic.

Gallīna ōva părĕre sŏlet, *The hen usually lays eggs.*—Enn.

3. **Scūtum**, i, *n.* (σκύτος), used generally for *any shield*, but also especially for *an oblong shield* covered with hide. **Clīpeus**, i, *m.*, *a round bossed shield.* **Parma**, ae, *f.*, was of similar shape, but smaller; *a buckler.* **Pelta**, ae, *f.*, (πέλτη), *the Amazonian crescent-shaped shield.* **Ancīle**, is, *n.*, *an oval shield*—properly the one which, in Numa's reign, was said to have fallen from heaven, and was preserved by the Salic priests; and after the pattern of which others were made.

4. **Pāco**, āvi, ātum, 1 (pax), *to appease or subdue.* **Pācĭfĭcor**, ātus sum, 1 (pācem făcĕre), *to make peace:*

Cīvĭtātes pācāvĕrat, *He had subdued the states.*—Caes.

Dux pācĭfĭcāri cum altĕro stătuit, *The general resolved to make peace with the other of the two.*—Just.

PHRASES.

Eng.		Lat.	
To deliver a speech		*Ōrātiōnem hăbēre.*	
Against one's will,		*Invītus* in agreement with the subject. See St. L. Gr. 343.	
Under the leadership of Caesar,		*Caesăre dŭce.*	
His name was John,		*To him the name was John*, or *to John:* see St. L. Gr. 296, *Obs.* 1.	
The ships are stationed near,		*Nāves stant ad, &c.*	

Exercise XXXV.

[N.B.—The phrases to be rendered by the Ablative Absolute are put in Italics.]

1. *When this was done*, the resources of the Lacedaemonians were shattered.[1] 2. Caesar, *summoning a council*, delivered a speech, by which the minds of all were changed. 3. *On the death of Trajan*, Aelius Hadrianus became emperor. 4. Ships cannot enter the harbour of Alexandria, *against the will of those* by whom Pharos is held. 5. Caesar, *seizing a shield* from the hand of a fugitive, renewed the battle. 6. *Under the generalship of Pausanias*, Mardonius with two hundred thousand foot[2] and twenty thousand horse was routed from Greece. 7. *When these things had been done*, and the *whole of Gaul had been subdued*, the nations which dwelt beyond the Rhine sent ambassadors to[3] Caesar. 8. Caesar, *sending his cavalry ahead*, follows up with all his forces. 9. The Germans, *hearing the shouting* in their rear,[4] *cast away their arms, left their military standards*, (and) rushed[5] from[6] the camp. 10. *When Augustus was Emperor*, a certain boy, named Thoas, brought up a very small serpent with great care, until the citizens, *in spite of the wishes and tears of the boy*,[7] sent it into a wilderness. 11. He himself, *when it was heard* that the fort of Luppia, situated close to[8] the river, was besieged,[9] led thither six legions. 12. *It being ascertained* from the rustics that the ships of the enemy were stationed at Aethalia, he advanced thither.

[1] Use affligo; lit. *to dash to the ground.*

[2] Say *of foot*, pĕdĭtum: since millia (*pl.*) is always used substantively.

[3] Ad with *acc.*, after a verb *of motion.*

[4] Say *behind their back*, post tergum.

[5] Say *cast themselves forth*, se prōjēcērunt

[6] Ex not a, because they were before *in* the camp.

[7] Invīto ac flente puĕro

[8] Appŏsĭtus with *dat.*

[9] *Pres. imperf. inf.*, because the action was still going on.

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XXXVI.—ADJECTIVES.

§ 339. A Masculine Adjective is often used without a Substantive to denote *Persons;* and a Neuter Adjective to denote *Things :* as,

Omnes omnia bŏna dīcĕre, *All (men) say all kinds of good (things).*—Ter.

Parvum parva dĕcent, *Small (things) befit a small (man).*—Hor.

Obs. 1. But when the termination of the Adjective alone would not be a sufficient guide, the Substantive hŏmo or res must be expressed: thus, multōrum hŏmĭnum, *of many persons;* multārum rērum, *of many things.* [*Multorum* alone might refer to either *persons* or *things.*]

Obs. 2. Masculine Adjectives are mostly used in this way in the Plural: as, docti, *learned men.* But in the Singular, vir or homo is usually added: as, hŏmo doctus, *a learned man.*

§ 341. *Adjectives equivalent to Substantives.*—Sometimes an Adjective is used in Latin where the English idiom requires a Substantive. This is the case with **summus**, *at the top, the top of;* **infĭmus** or **īmus**, *at the bottom, the bottom of;* **mĕdius**, *the middle;* **extrēmus**, *last, at the end of;* **prīmus**, *first, at the beginning of;* **rĕlĭquus**, *remaining, the remainder of;* **dīmĭdiātus**, *halved, the half of :* as,

Ad īmam quercum, *At the foot of an oak.*—Phaedr.

Unus dimĭdiātusque mensis, *One month and a half.*—Cic.

Extrēmā hiĕme, *At the end of winter.*—Cic.

Rĕlĭqua vīta, *The rest of life.*—Cic.

Obs. But *rĕlĭquum* is also found as a Neuter Substantive governing the Genitive: as, rĕlĭquum vītae (= reliqua vita), Liv.

SYNONYMS.

1. **Siccus**, a, um, *dry*, as opposed to *wet.*
Ārĭdus, a, um (āreo), *parched up, thoroughly dry :*
Pĕdĭbus siccis sŭper aequŏra currit, *She runs over the sea without wetting her feet.*—Ov.
In the above example ārĭdus would not do. But in speaking of fuel, or any dried substance, ārĭdus should be used:
Atque ārĭda circum nūtrīmenta dĕdit, *And he placed dry fuel all around.*—Virg.
Siccus would mean *not wetted,* whether internally dry or not.

2. **Semper**, *always, at all times.* **Usque**, *always, up to a certain time,* or *continuing beyond it :*
Mĭhi quĭdem usque cūrae ĕrit quid ăgas, *I truly shall ever be concerned to know what you are about.*—Cic.
Quod semper mŏvētur id aeternum est, *That which is constantly in motion is eternal.*—Cic.

3. **Affātim** (originally ad fatim, as two words, *to satisfy*), *abundantly.* **Sātis** (short form sat), *enough.* Affātim expresses greater abundance than sātis:
Sātis est et affātim prorsus, *It is enough—in fact it is abundant.*—Cic.
Sātis sŭperque, *enough and more than enough :*
Sātis sŭperque id hăbeo quod mĭhi dĕdĕris, *I account what you have given me enough and more than enough.*—Cic.

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4. **Proprius**, a, um, *peculiar to a man's own self, proper to him, one's own.* **Suus**, a, um, *his own, her own, its own*, with reference to the subject. Proprius is opposed to commūnis, but suus to āliēnus. Hence,

Littĕrae mănu suā (not propriā) scriptae, *A letter written with one's own hand.*

Pĕcŭliāris, e, *especially one's own*, in opposition to ūnīversālis, *that to which all are entitled.*

5. **Āmitto**, mīsi, missum, 3, *to let fall or slip, to lose.* It expresses less than **perdo**, dĭdi, dĭtum, 3. Āmitto denotes that a loss has been incurred unconsciously, or without opposition on the part of the agent. Perdo implies that a thing is *knowingly wasted.* Hence,

Āmittĕre tempus is *to lose time* or *an occasion.*

Perdĕre tempus, *to waste*, i. e. *mis-spend time.*—Cic

Dĕcius vītam āmīsit, non perdĭdit, *Decius gave up his life voluntarily, he did not lose it* (after a struggle).—Cic.

PHRASES.

Eng.		Lat.	
	My Virgil! my Maecenas!		*Vĭrgĭli! Maecēnas!*
,,	*The same as,*	,,	*Idem qui.* / *The same who.*
,,	*I have a supply,*	,,	*Mĭhi suppĕtit.*
,,	*At daybreak,*	,,	*Prīmā lūce.*
,,	*On the top, bottom, middle of the hill,*	,,	*In summo, infĭmo, mĕdio colle.*
,,	*At the end of the second book,*	,,	*In extrēmo libro sĕcundo.*
,,	*To provide for corn,*	,,	*De frūmento prōvĭdēre.*
,,	*The rest of the spoil,*	,,	*Rĕlĭqua praeda.*

Exercise XXXVI.

1. But one night awaits (us) all. 2. To few persons do their own things seem to be enough. 3. For[1] to the indolent all things seem to be difficult. 4. Not always do the same men reap who have sowed.[2] 5. You[3] will have an abundant supply of everything if diligence do not fail (*fut. perf.*) you. 6. Justly will he[4] lose his own, who covets what belongs to another. 7. To those who aim[5] at much, much is wanting. 8. Those things, which you relate concerning me, are true, my son; nature has bestowed much[6] upon us. 9. At daybreak, the summit of the mountain was in possession of[7] T. Labienus. 10. Afranius leads out his forces and stations them in the centre of the hill. 11. Afranius and Petrēius lead out their forces to the foot (*radices*) of the mountain, and provoke (the enemy) in battle. 12. The Peloponnesians founded Megara, a city midway[8] between Corinth and Athens. 13. At the end of the bridge, Caesar plants[9] a tower of four storeys, and he strengthens that position with a rampart. 14. They have made no sufficient provision[10] for corn, and other supplies. 15. To the soldiers also we have given up the rest of the spoil, with the exception of the horses.[11]

[1] Ĕnim, which must be the second word in the sentence.

[2] Say *have made the sowing*, sēmentem fēcĕrint.

[3] Say *to you all things will be, &c.*

[4] Is, not ille, is the regular antecedent to the relative: see St. L. Gr. 372.

[5] Dat. pl. of participle.

[6] Say, *many things*, multa.

[7] Say *was held by*, imperf. pass. of teneo.

[8] Mĕdius, in agreement with urbem.

[9] Constĭtuo.

[10] Non sătis prōvĭdērunt.

[11] Ablat. absol.

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XXXVII.—ADJECTIVES—*continued.*

§ 343. *Adjectives equivalent to Adverbs.*—Adjectives are often used along with Verbs where the English idiom requires an Adverb. This occurs when the word may be regarded as describing the condition of the actor, rather than the manner of the action; also in the case of some Adjectives of time, place, or attitude: as,

Ĕgo eum a me *invitissĭmus* dīmīsi, *I parted with him very unwillingly.*—Cic.

Plus hŏdie bŏni *imprūdens* fēci, quam *sciens* ante hunc diem unquam, *I have to-day done more good unwittingly, than I ever before did wittingly.*—Ter.

The following Adjectives are some of those most frequently used in the above manner: **invītus**, *unwilling, unwillingly;* **laetus**, *joyful, joyfully;* **lĭbens** = lĭbenter, *gladly, with pleasure;* **sciens**, *knowing, knowingly;* **imprūdens**, *unwitting, unwittingly;* **impĕrītus**, *unskilled, unskilfully:* add to these, **mātūtīnus**, *in the morning;* **prōnus**, *on one's face;* **sŭpīnus**, *on one's back;* **sublīmis**, *aloft.*

Obs. Such instances as mātūtīnus, vespertīnus, domestĭcus = mānĕ, vĕspĕre, dŏmī, are of rare occurrence.

§ 345. **Prior, prīmus, postĕrior, postrēmus**, are used in agreement with a Substantive, where in English a relative clause with the verb *to be* is required: as,

Hannĭbal *prīmus* cum exercĭtu Alpes transiit, *Hannibal was the first who crossed the Alps with an army.*

Hispānia *postrēma* omnium prōvinciārum perdŏmĭta est, *Spain was the last of all the provinces which was thoroughly subdued.*—Liv.

Obs. The use of *prior, prīmus,* and *postĕrior, postrēmus,* must be carefully distinguished from that of the corresponding adverbs *prius, prīmum,* etc. The Adjectives serve to compare a person with *some one else* (in point of time); the Adverbs, to denote the order of the Subject's own action: thus prīmus dixit means, *he was the first who spoke;* prīmum dixit, *he first spoke, and then,* etc.

SYNONYMS.

1. **Accĭdo**, ĭdi, 3, is used *of any unexpected event.* **Contingo**, tĭgi, tactum, 3, *of what occurs by the gift of fortune,* and generally implies *something favourable.* **Ēvĕnio**, vēni, ventum, 4, *to turn out, issue,* is used *of what is either lucky or unlucky.* **Obvĕnio**, vēni, ventum, 4, is *to fall to the lot of:*

Scies plūra măla contingĕre nōbis quam accĭdĕre, *Know that more ills are a blessing to us than a misfortune.*—Sen.

His mălе ēvĕnit, illis optīme, *In the case of the latter it turns out ill—of the former most successfully.*—Cic.

Auspĭcia sĕcunda obvĕnērunt, *They met with favourable auspices.*—Cic.

2. **Linquo**, lĭqui, lictum, 3 (rare), signifies *to quit or leave.* **Rĕlinquo**, lĭqui, lictum, 3, *to leave behind.* **Dēsĕro**, ui, sertum, 3 (de sĕro), properly *to untie,*

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break a connection—to desert. **Destĭtuo,** ui, ūtum, 3, *to abandon, leave in the lurch:*

Pŏtentes dŏmos linquit, *She leaves the abodes of the mighty.*—Hor.

Rĕlinquĕre aes ălienum, *to leave a debt behind, to die in debt.*—Cic.

Omnes nōti me atque ămīci dēsērunt, *All my acquaintances and even my friends desert me.*—Ter.

Quod sit destĭtūtus quĕrĭtur, *He complains of being abandoned.*—Cæs.

3. **Nĕgo,** āvi, ātum, 1; and **Rĕcūso,** āvi, ātum, 1; *to deny, as by speech or words.* **Abnuo,** ui, ūtum, 3; and **Rĕnuo,** ui, ūtum, 3; *by signs and gestures.* Abnuo, perhaps, *by a wave of the hand;* rĕnuo, *by drawing back the head.* Nĕgo implies that a negative answer is returned to a question. Rĕcūso that a request has been denied, or that something offered has been refused or rejected. Hence nĕgo is a milder expression than rĕcūso.

Rĕcūso also refers to *a thing which is regarded as burdensome.* **Rĕpŭdio,** āvi, ātum, 1, *to that which promises advantage:*

Saepe ēvĕnit ut et vŏluptātes rĕpŭdiandae sint, et mŏlestia non rĕcusanda, *It will often occur that even pleasures must be set aside, and toil not shrunk from.*—Cic.

4. **Altus,** a, um (ălo, *to rear or raise*), *high.* **Arduus,** a, um, *inaccessible;* figuratively, *difficult.* **Celsus,** a, um (obsolete cello, to *raise*), *lofty, stately.* **Excelsus,** a, um, stronger than celsus, *of great elevation, raised above other objects.* **Editus,** a, um, *raised, elevated.* **Prōcērus,** a, um, *long or tall.* **Sublīmis,** e (prob. for sublĕvĭmis from sublĕvo), *raised high; aloft.*

Via alta atque ardua, *A high and moreover difficult road.*—Cic.

Ardua mōlīri, *To attempt impossibilities.*—Ov.

Ostendēbat Carthāgĭnem de excelso quŏdam lŏco, *He was pointing out Carthage from a certain spot higher than the rest.*—Cic.

5. **Sŏleo,** ĭtus sum, 2, *to be accustomed to do.* **Suesco,** suēvi, sŭctum, 3, *to grow accustomed to,* and so *to contract a habit:*

Drūsus in Illyrĭcum missus est ut suescĕret mīlĭtiae, *Drusus was sent into Illyricum to get accustomed to service.*—Cic.

PHRASES.

Eng. *It was his happy lot, &c.,*	Lat. *Huic contĭgit.*
„ *Only a few,*	„ *Pauci tantum.*
„ *With my eyes open,*	„ *Vĭdens.*

Exercise XXXVII.

1. To the wise man only this happens, to do (*ut* with *Subj.*) nothing unwillingly, nothing sorrowfully, nothing by compulsion. 2. Few only, of[1] so great a number, return in safety to[2] the camp. 3. The senate also had, even gladly, decreed a levy. 4. An assemblage of the whole of Italy willingly recognised the glory of that deed. 5. (He) who sins wittingly deserves heavier punishment than (he) who sins unwittingly. 6. Joyfully I confess that you have surpassed me in[3] well doing. 7. The former part is open to view,[4] the hinder (parts) are concealed. 8. We were compelled to do (it) against our will, and reluctantly. 9. Therefore not reluctantly did I, at your request,[5] act so as to be[6] of service to many. 10. Cheerfully do I die[7] for my country. 11. The carcases of men were believed to float with the face upwards: (those of) women downwards. 12. Him will I wittingly and designedly send down to that place,[8] whence there is no escape. 13. Why, now, with your face upwards, are you looking towards the

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sky? 14. Joyfully they enter, erect, and with (their) heads uplifted. 15. I (am) the first to feel our ills. I (am) the first to find them out. 16. For the consuls elect were usually first of all asked their opinion in the senate. 17. Read me, I pray (you),[9] this bill first, and afterwards that other.

[1] Ex with *abl.*
[2] In with *acc.*
[3] Expr. by abl. of gerund without prep.
[4] Say *appears:* appāret.
[5] Abl. absol.
[6] *So as to be,* ĭta ut with subj.
[7] Pro with abl.
[8] *To that place whence,* eo unde.
[9] Quaeso.

XXXVIII.—COMPARATIVES.

§ 346. When two members of a comparison are united by *quam*, the second member is put in the same case as the first, when the verb or governing word belongs to both: as,

Neque hăbet [*hĕrus* meus] plus săpientiae quam *lăpis* [habet], *Nor has he* [*my master*] *any more sense than a stone* (*has*).—Pl.

Dĕcet nōbis cāriorem esse *patriam* quam [dĕcet esse] *nosmetipsos, Our country ought to be dearer to us than ourselves.*—Cic.

§ 347. But if the first member of a comparison is governed by a word which does not belong to the second, the verb *sum* must be used with the latter, though in English the verb *to be* is frequently omitted: as,

Haec verba sunt Varrōnis, hŏmĭnis doctiōris quam *fuit Claudius, These are the words of Varro, a more learned man than Claudius.*—Gell.

Verres argentum reddĭdit L. Cordio, hŏmĭni non grātiōsiōri, quam *Cn. Calidius est, Verres restored the silver to L. Cordius, a man not more influential than Cn. Calidius.*—Cic.

Obs. If the first member of the clause is in the Accusative, the second is frequently put in the same case by attraction: as,

Ego hŏmĭnem callĭdiōrem vīdi nēmĭnem quam *Phormiōnem* (= quam Phormio est), *I have seen no man more cunning than Phormio.*—Ter.

Patrem tam plăcĭdum reddo quam *ŏvem* (= quam ŏvis est), *I make* (*your*) *father as quiet as a sheep.*—Ter.

§ 348. The Comparative frequently governs the Ablative, with the omission of quam. See p. 63.

§ 349. **Plus** and **amplius**, *more*, and **mĭnus**, *less*, are used with numerals and words of quantity, either with or without *quam*, as indeclinable words, and without influence upon the construction: as,

Non *plus quam* quattuor millia effūgērunt (not effūgit), *Not more than four thousand escaped.*—Liv.

Pictōres antīqui non sunt ūsi *plus* (not pluribus) *quam* quattuor cŏlōrĭbus, *The ancient painters did not use more than four colours.*—Cic.

Mĭnus duo millia hŏmĭnum ex tanto exercĭtu effūgērunt, *Less than two thousand men escaped out of so great an army.*—Liv.

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§ 350. When two Adjectives are compared together, either **măgis** is used with the first Adjective, or both Adjectives are in the comparative degree: as,

Corpŏra magna *măgis* quam firma, *Bodily frames rather big than strong.*—Liv.

Paulli contio fuit *vērior* quam *grātior* pŏpŭlo, *The speech of Paullus was more true than popular.*—Liv.

§ 351. The Comparative also denotes that the quality exists in a considerable or too high a degree: as,

Sĕnectus est nātūrā *lŏquācior*, *Old age is naturally somewhat talkative.*—Cic.

Vŏluptas, quum *mājor* est, omne ănĭmi lūmen exstinguit, *Pleasure, when it is too great, extinguishes all light of the mind.*—Cic.

Obs. 1. *Too great in proportion to something* is translated by the Comparative and *quam pro:* as,

Proelium *atrōcius quam pro* nūmĕro pugnantium, *A fiercer battle than one might expect from the number of the combatants.*—Liv.

Obs. 2. The same notion in connexion with a Verb is expressed by the Comparative and *quam qui* or *quam ut:* as,

Mājor sum *quam cui* possit fortūna nŏcēre, *I am too great for fortune to be able to injure.*—Ov.

Damna *mājōra* sunt *quam quae* aestĭmāri possint, *The losses are too great to be able to be estimated.*—Liv.

Obs. 3. The same constructions are employed in the case of Adverbs.

SYNONYMS.

1. **Omnis**, e, *every, all without exception;* it is opposed to nēmo or nullus. **Ūnĭversi**, ae, a, *all collectively, at once and together,* is opposed to singŭli. **Cuncti**, ae, a (contr. of co-juncti = con-juncti), *all combined and united together,* not materially different from ūnĭversi, but less emphatic. **Tōtus**, a, um, is *the whole as made up of parts,* and which may be broken up into those parts; whereas omnis, especially in *pl.* omnes, applies to *each of the individuals of a species,* which make a whole by being associated together:

We say, tōtus, not omnis orbis, *the whole world.*

Omnes, not tōti hŏmĭnes, *all men.*

Cuncti clāmāre coepērunt, *all* (in an assembly, for instance) *cried out.*

Ūnĭversa fămĭlia, *The whole body of slaves.*

Ūnĭversos esse pătres aiēbat, dispersos pĕrĭtūros, *Combined, he said, they would be a match for them (the Persians); but scattered, would all perish.*—Nep.

2. **Terra**, ae, *f.*, *the earth,* or sometimes *a part of the earth.* **Tellus**, ūris, *f.*, properly *the goddess of the earth;* hence used poetically for *the earth itself.* **Hūmus**, i, *m.* (root χαμ—whence χαμαί = humi), is *the ground.* **Sōlum**, i, *n.*, properly *that which sustains anything upon it;* hence *the soil or the earth itself:*

Terra lŏcāta in mĕdiā mundi sēde, *The earth planted in a central position of the universe.*—Cic.

Mĭhi calceāmentum sōlōrum callum est, *The hard skin of my soles serves me for shoeleather.*—Cic.

3. **Relĭgio**, ōnis, *f.* (prob. fr. rĕlĕgĕre), *the fear of God;* with the ancients often, *a religious or ceremonial scruple.* **Fides**, ēi, *f.*, *a sense of obligation, because of a promise.* **Sŭperstĭtio**, ōnis, *f.*, *a needless fear of the gods, superstition:*

Sŭperstĭtio in quā ĭnest ĭnānis tĭmor deōrum, relĭgio quae deōrum cultu pio

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contĭnētur, (*It is*) *superstition in which there is involved an empty* (foolish) *fear of the gods*, (*it is*) *religion which is comprised in a pious worship of the gods.* —Cic.

4. **Pernĭciōsus**, a, um (per, nex), *bringing death, destructive.* **Damnōsus**, a, um (damnum), *causing damage*, also used in the sense of *prodigal or extravagant.* **Exĭtiōsus**, a, um (exĭtium), *destructive, charged with fatal consequences.* **Exĭtiālis**, e (poet.), *destructive, calculated to destroy.* **Căpĭtālis**, e (căput), *affecting the life or civil status of a citizen; mortal, deadly:*

Lēges pernĭciōsae, *Laws destructive to states.*—Caes.

Exĭtiōsa conjūrātio, *A conspiracy of fatal tendency.*—Cic.

Dōnum exĭtiāle Mĭnervae, *The offering to Minerva ruinous* (*to us*).—Virg.

Consuētūdo damnōsa fāmae, rĕique, *A connexion detrimental to character and fortune.*—Liv.

PHRASES.

Eng. *Many times greater,*	Lat. *Greater by many parts, Multis partĭbus mājor.*
„ *Three years younger,*	„ *Younger by three years, Triennio mĭnor.*
„ *Not less than two thousand,*	„ *Two thousand, not less, Duo millia, haud mĭnus.*
„ *With more courage than success,*	„ *More courageously than successfully, fortius quam fēlīcius.*

Exercise XXXVIII.

1. The sun is many times larger than the whole earth. 2. Crassus was younger by three years than Antonius. 3. The towers on[1] the walls of Babylon are ten feet higher[2] than the wall. 4. The multitude (were) seized[3] with an empty superstition, (and) obeyed its seers better than its leaders. 5. The disorders of the mind are more destructive than (those of) the body. 6. The name of Themistocles is more illustrious than (that) of Solon. 7. These are the words of Socrates, a man wiser than all his (fellow) citizens. 8. We ought[4] to fear diseases of the mind more than (those) of the body. 9. Twenty-two thousand of the enemy were slain; more than three hundred were taken alive. 10. He remained not longer than seven and twenty days. 11. The soldiers, for more than four hours, fought most bravely. 12. Not less than two thousand infantry[5] fell in the battle. 13. His wars were conducted with more courage[6] than good fortune. 14. The horns were indeed small, but more transparent than a spotless gem.[7] 15. The besieged fought with more fierceness[6] than steadiness. 16. A prudent father does not suffer his son to live too freely. 17. Alexander pursued his enemies with more prudence[6] than eagerness. 18. The joy was too great for human beings to contain. 19. No response of Apollo is more true than this.

[1] In with *abl.*, rest being signified.

[2] Say *by* ten feet: see St. L. Gr. 321.

[3] Capti: the former of two verbs is often expressed by a participle, *and* being omitted.

[4] Use dĕcet.

[5] Genitive pl. of pĕdes, ĭtis, because mille in pl. is always a substantive.

[6] Use adverbs, fortius, fērōcius, etc.

[7] Pūrā măgis pellūcĭda gemmā.

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XXXIX.—SUPERLATIVES.

§ 353. To express the highest possible degree, the Superlative of Adjectives and Adverbs is used with **quam**, or in the case of maxĭmus with **quantus** also, either with or without possum: as,

Jŭgurtha *quam maxĭmas* pŏtest cōpias **armat**, *Jugurtha raises the largest force he can.*—Sall.

Tanta est inter eos, *quanta maxĭma* pŏtest esse mōrum stŭdiōrumque distantia, *There is the greatest possible difference in character and in pursuits between them.*—Cic.

Dīcam *quam brĕvissĭmē*, *I will speak as briefly as possible.*—Cic.

Obs. We also occasionally find *ut* instead of *quam* without any difference of meaning.

§ 354. The Superlative may be strengthened by the addition of:

1. **Ūnus** or **ūnus omnium**: as,

P. Scaevŏlam *ūnum* nostrae cīvĭtātis et ingĕnio et justĭtiā *praestantissĭmum* audeo dīcĕre, *I venture to call P. Scaevola by far the most distinguished man in our state both in ability and justice.*—Cic.

Miltiădes et antīquĭtāte gĕnĕris et glōriā mājōrum *ūnus omnium maxĭmē* flōrēbat, *Miltiades was distinguished above all others both by the antiquity of his family and the glory of his ancestors.*—Nep.

2. By **longē** or **multo**: as,

Alcĭbiădes omnium aetātis suae *multo formōsissĭmus* fuit, *Alcibiades was by far the most handsome of all persons of his age.*—Nep.

§ 355. Comparison may also be made with *quam qui* and the Superlative: as,

Tam sum mītis *quam qui lēnissĭmus* (*i. e.* est), *I am as mild as the gentlest man in the world.*—Cic.

Tam sum ămīcus rĕipublĭcae *quam qui maxĭmē*, *I am as much a friend to the commonwealth as any one in the world.*—Cic.

§ 356. "*All the best*," "*all the wisest*," and similar phrases are expressed by **quisque** with the Superlative: as,

Săpientissĭmus quisque aequissĭmo ănĭmo mŏrĭtur, *All the wisest of men die with the most resignation.*—Cic.

Altissĭma quaeque flūmĭna mĭnĭmo sŏno lābuntur, (*All*) *the deepest rivers flow with the least noise.*—Curt.

SYNONYMS.

1. **Ĕpŭlae**, ārum, *f.*, *an entertainment*, usually *of a sumptuous kind.* **Ĕpŭlum**, i, *n.*, *a public* or *religious feast.* **Convīvium**, i, *n.*, *a repast of several persons together—a convivial meal.* **Cōmissātio**, ōnis, *f.*, *a gluttonous feasting, a revelling.* Daps, dăpis, *f.* (less frequently in singular, and not found in gen. pl.), *a sacrificial* feast; poet. *any meal:*

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Bĕne mājōres nostri accŭbātiōnem ĕpŭlārem ămīcōrum, quia vītae conjunctiōnem hăbĕret, convīvium nōmĭnārunt, *Well did our ancestors call the reclining of friends at meals "convivium," because it involved living together with each other.*—Cic.

Ĕpŭlum pŏpŭlo Rōmāno dăre, *To give a banquet to the Roman people.*—Cic.

Amplissĭmae ĕpŭlae, *A magnificent entertainment.*—Caes.

Oblīgātam redde Jŏvi dăpem, *Pay to Jove the sacred banquet due.*—Hor.

2. **Mōs,** mōris, *m.*, *an established custom*, especially *of a national kind.* In pl., *morals, character.* **Consuētūdo,** ĭnis, *f.*, *usage, habit*, the continuance of which results in *a settled usage* (Mos). **Rītus,** ūs, *m.*, *traditional custom or usage*, whether *religious* or *secular*. **Caerĕmōnia,** or cērĕmōnia (said to be derived from Caere in Etruria, which sheltered the Vestals and holy things of Rome during the Gallic invasion), *a religious ceremony.*

3. **Dignĭtas,** ātis, *f.*, implies *merit or dignity* which makes a man worthy of esteem. **Existĭmātio,** ōnis, *f.*, is *the effect of dignitas, the general esteem* in which a man is held, as a recognition of his worth :

Amplissĭmos dignĭtātis grădus ădĭpisci, *To attain the highest degrees of rank.*—Cic.

Quod sentiēbam et dignĭtāti et existĭmātiōni tuae condūcĕre, *I was of opinion that this contributed both to your dignity, and the esteem in which you were (consequently) held.*—Cic.

4. **Nŏvus** is *new, inasmuch as it did not exist before, or in olden times*—opposed to antīquus. **Rēcens,** ntis, *new, as not having been long in existence*—opposed to vĕtus :

Nĭhil ĕrat nŏvi in ējus ĕpistŏlā, *His letter contained no news.*—Cic.

Ē prōvinciā rĕcens fuit, *He was fresh from his province.*—Cic.

PHRASES.

Eng. *Provisions,*	Lat. *Res frūmentāria.*
„ *As quickly as possible,*	„ *Quam cĕlerrĭme pŏtuit.*
„ *Till late at night,*	„ *Ad multam noctem.*
„ *As great as possible,*	„ *As great as the greatest can be, Quantus maxĭmus pŏtest esse.*
„ *The most cruel man that ever was,*	*Crūdēlissĭmus quam qui unquam fuit.*
„ *All the newest things,*	„ *Rĕcentissĭma quaeque.*

Exercise XXXIX.

1. Caesar after collecting provisions[1] as speedily as possible, pushed on[2] to Ariovistus. 2. In varied discourse we lengthen out the banquet till late at night. 3. Birds build their nests and line them as softly as possible. 4. There is between them as great a difference of character and pursuits as possible. 5. For he gave me as much[3] as he possibly could, intending-to-give more[3] had he been able. 6. I speak with[4] (you) one of the bravest of men (use *unus*), (and one) who has done nothing but (*nĭsi*) what is most full of dignity. 7. We have heard that Plato[5] was by far the most learned man in the whole of Greece.[6] 8. This (Rel.) land Juno is said to have cherished, more than all (other) lands.[7] 9. Plato was in speaking by far the most weighty and eloquent of all. 10. From the commentaries of the Pontifices he seems to have been far superior[8] in natural talent.

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11. While every kind of arrogance is hateful, that arising from talent[9] and eloquence is by far the most annoying. 12. All these things aid and adorn speech.[10] 13. They waged war with the tyrant, the most cruel and violent towards his own (subjects) that ever was. 14. Somehow or other[11] all the most learned despise him. 15. All the newest things are corrected and most carefully[12] amended. 16. All the best things are the most rare.

[1] Abl. absol., compărātā re frūmentāriā.
[2] Contendo.
[3] Quantum maxĭmum . . . amplius.
[4] Cum with *abl.*
[5] *That Plato was*, Acc. and Infin.: see St. L. Gr. 507.
[6] Say, *of the whole* [of] Greece, using ūnĭversus.
[7] Măgis omnĭbus ūnam.
[8] *To be superior*, văleo, 2.
[9] Say, *of talent*, ingĕnium.
[10] Ōrātio, i. e., *set or formal speech.*
[11] Nescio quomŏdo.
[12] *Most carefully*, maxĭme.

XL.—THE PERSONAL AND POSSESSIVE PRONOUNS.

§ 357. The Personal Pronouns are not usually expressed when they are the Subjects of personal Verbs. But they must be expressed where emphasis is required: as,

Ego te laudāvi, *tu* me culpasti, *I have praised thee, thou hast blamed me.*

Nos, nos consŭles dēsŭmus, *It is we, we the consuls, who are wanting (in our duty)!*—Cic.

§ 359. The plural forms **nostrum, vestrum,** must be carefully distinguished from **nostri, vestri.** The former alone (being true Plurals) are used as Partitive Genitives, or in connexion with omnium. Thus *one of us* is ūnus nostrum (not ūnus nostri); *the wish of you all*, omnium vestrum (*not* vestri) vŏluntas.—Cic.

Obs. Nostri, vestri, are not true Plurals, but the Genitives Singular Neuter of *noster, vester,* used abstractly. Thus, mĕmor nostri = *mindful of our interest* (i. e. *of us*).

§ 360. The Reflective Pronoun **sui, sĭbi, se,** with the Possessive Pronoun **suus,** refer to the subject or Nominative case of the sentence: as,

Nicias tuā *sui* mĕmŏriā dēlectātur, *Nicias is delighted with your recollection of him.*—Cic.

Bestiis hŏmĭnes ūti possunt ad *suam* ūtĭlĭtātem, *Men can make use of animals for their own advantage.*—Cic.

§ 361. The Possessive Pronoun **suus** in principal sentences sometimes refers to the Object or to another case, when there is a close connexion between the two words: as,

Hannĭbălem sui cīves ē cīvĭtāte ējēcērunt, *His own citizens drove Hannibal out of the state.*—Cic.

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Cătīlīna admŏnēbat *ălium* ĕgestātis, *ălium* cŭpĭdĭtātis *suae, Catiline reminded one of his poverty, another of his (ruling) passion.*—Cic.

Sua cūjusque ănīmantis nātūra est, *Every living creature has its own nature.*—Cic.

§ 362. In subordinate propositions, **sui, sĭbi, se,** and **suus** may refer, not only to the subject of that proposition, but also to the subject of the principal proposition, especially when that proposition expresses the thoughts or wishes of the previous subject: as,

(Prŏcŭlus) dixisse fertur, a *se* vīsum esse Rōmŭlum, *Proculus is reported to have said that Romulus had been seen by him.*—Cic.

Ariovistus respondet, si quid Caesar a *se* vĕlit, illum ad *se* vĕnīre ŏportēre, *Ariovistus replies that, if Caesar wishes anything of him (Ariovistus), he ought to come to him (Ariovistus).*—Caes.

§ 363. The Possessive Pronouns are frequently omitted in Latin, when they are not emphatic, and can be easily supplied from the context; as,

Apud *mātrem* recte est, *All is well with (your) mother.*—Cic. ad Att.

De *frātre* confīdo ĭta esse ut semper vŏlui, *As for (my) brother, I feel confident that all is as I desired.*—ib.

Obs. The Possessive Pronouns, especially suus, often denote something *proper* or *favourable to:* as, suo lŏco, suo tempŏre, *at a favourable place* or *time.*

SYNONYMS.

1. **Ămans,** ntis, (part. of ămo, and not used as a substantive in nom. sing.: see St. L. Gr. 638), *one who at the time loves,* whether permanently or not. **Ămātor,** ōris, *m.,* one with whom the feeling *is habitual and permanent.* Neither implies necessarily that there *is any reciprocity of the feeling.* **Amīcus,** i, *m.,* involves *the notion of reciprocity, a (sincere) friend:*

Inter ēbrĭōsĭtātem et ēbrĭĕtātem intĕrest, ăliudque est ămātōrem esse, ăliud ămantem, *There is a difference between sottishness and drunkenness, and it is one thing that a man should be a lover, another that he should have a liking (for some one).*—Cic.

2. **Incĭpio,** cēpi, ceptum, 3; and **Coepi** (defect.: see St. L. Gr. 120) both signify *to begin.* Coepi, however, is intrans., and governs the Infinitive only; incĭpio either the infinitive or a substantive in the acc. case. **Ordior,** orsus sum, 3, is *to begin, as opposed to advancement.* **Inchoo,** āvi, ātum, 1, *to begin, as opposed to ending or accomplishing:*

Si quando ăbundāre coepĕro, *if ever I begin to be well off.*—Cic.

Incĭpio spērāre, *I begin to hope.*—Cic.

Incĭpĕre sēmentem, *to commence sowing.*—Virg.

With passive verbs, coeptus sum is used for coepi:

Coepta est pĕcūnia dēbēri, *The money began to be due.*—Cic.

Hoc inchoāti offĭcii est, non perfecti, *This is characteristic of the commencement, not the completion of a duty.*—Cic.

PHRASES.

Eng. *To put to flight,*	Lat. *In fŭgam vertĕre.*
„ *To give every man his own,*	„ *Sua cuique trĭbuĕre.*
„ *He departed this life,*	„ *Ex hac vītā excessit.*
„ *Three (&c.) miles,*	„ *Tria (&c.) millia passuum.*

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Exercise XL.

1. You have conquered, I will conquer. 2. I am Miltiades who conquered the Persians. 3. Fabius is most loving towards each of us. 4. His love towards us was never greater, never more welcome. 5. Dion's son threw himself from[1] the upper part of the house and so perished. 6. When[2] he had said this with a loud[3] voice, he cast himself forth from the ship, and began to bear the eagle towards the foe. 7. The Romans, all their men following up,[4] attacked the foe and put them to flight.[5] 8. We render every man his own. 9. All the forces of the Trevĭri which had been sent against Labienus, encamped three miles away from his camp. 10. Q. Titurius, quite disturbed by these things, saw Ambiŏrix at a distance, exhorting his men, and sends his interpreter Cn. Pompeius to him. 11. On the announcement of these things to Afranius, he withdraws from his undertaking (*ŏpus*) and retires into his camp. 12. He was treating with Caesar through Sulpicius the lieutenant about his own and his father's safety. 13. He sends a letter to Trebonius (to say) that he should come to him by forced marches with three legions. 14. In this way they signify (that) a great number (*acc.*) of the states are not able (*inf.*) to withstand their might. 15. He summons Dumnŏrix to him (and) introduces his brother. 16. When this[6] was known Caesar earlier than usual goes to his army. 17. He departed this life at the proper time[7] rather for himself than for his fellow-citizens (*gen.*).

[1] *From*, i. e., *down from*, de.
[2] Quum, with subj.
[3] Say, *great*, magnus.
[4] Abl. absol.
[5] *To put to flight*, fŭgo, 1.
[6] Use Rel.
[7] Suo măgis quam cīvium suōrum tempŏre.

XLI.—DEMONSTRATIVE PRONOUNS. (See § 78.)

§ 364. **Hic** is the Demonstrative Pronoun of the First Person, and denotes *this near me*. Hence it may frequently be translated by *present* or some similar word: as,

Ŏpus vel in *hac* magnĭfĭcentiā urbis conspĭciendum, *A work worthy of being seen even in the present magnificence of the city.*—Liv.

Qui *haec* vĭtŭpĕrāri vŏlunt, *Those who wish the present state of things to be blamed.*—Cic.

Sex. Stŏla, jūdex *hic* noster, *Sextus Stola, who sits here as our judge.*—Cic.

§ 365. **Ille** is the Demonstrative Pronoun of the Third Person, and denotes *that near him* or *yonder*. Hence it is used to denote something at a distance, which is well known or celebrated: as,

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Ex suo regno sic Mithrĭdātes profŭgit, ut ex eōdem Ponto Mēdēa *illa* quondam profŭgisse dicĭtur, *Mithridates fled from his kingdom just as the famous Medea fled once upon a time from the same Pontus.*—Cic.

Magnus *ille* Ălexander, *Alexander the Great.*—Vell.

§ 366. When **hic** and **ille** are used together, referring to two persons or things mentioned before, *hic* refers to the *nearer*, *ille* to the *more remote:* as,

Caesar bĕnĕfĭciis atque mūnĭfĭcentiā magnus hăbēbātur, integrĭtāte vītae Cāto. *Ille* mansuētūdĭne et mĭsericordiā clārus factus, *huic* sēvērĭtas dignĭtātem addĭdĕrat, *Caesar was deemed great for his generosity and munificence, Cato for the spotlessness of his life.* The former *had gained renown by his gentleness and clemency:* on the latter *severity had conferred distinction.*—Sall.

§ 368. **Iste** is the Demonstrative Pronoun of the Second Person, and denotes *that near you* or *that of yours:* as,

De *istis* rēbus exspecto tuas littĕras, *Concerning those things* (*where you are*) *I am expecting your letters.*—Cic.

Ista ōrātio, *That speech* (*which you make*).—Cic.

§ 369. **Iste** often has a contemptuous meaning, especially in addressing an opponent: as,

Iste vir optĭmus, *That excellent man of yours* (ironically).—Cic.

Ănĭmi est *ista* mollĭtia, non virtus, *That is weakness of mind, not fortitude.*—Caes.

Obs. The distinction in meaning between *hic*, *ille*, *iste* is found in the adverbs derived from them.

SYNONYMS.

1. **Lăcus**, ūs, *m.*, *a reservoir, a lake.* **Stagnum**, i, *n.*, *a standing pool, a pond*; often *a fish-pond.* **Pălūs**, ūdis, *f.*, *a marsh, a marshy lake.* **Ūlīgo**, ĭnis, *f.* (contr. for ūvĭlīgo, from ūveo), *soil soaked with water, a fen, quagmire:*—

A furno rĕdeuntes lăcuque, *When returning from the oven and the reservoir.*—Hor.

Stagna vĭrentia musco, *Ponds green with moss.*—Virg.

Pălūdes siccāre, *To drain marshes.*—Cic.

2. **Prōdĭgium**, i, *n.*, (pro *and* dig., rt. of dĭg-ĭtus, *finger;* Gk. δείκνυμι, *I show, point at*), *any prodigy or marvellous circumstance, whether indicative of good or evil.* **Ostentum**, i, *n.*, (ostendo), *a marvellous circumstance;* often *of good omen.* **Portentum**, i, *n.* (portendo, i.e. pro-tendo), *a portent,* usually *of an alarming nature.* **Monstrum**, i, *n.* (mŏneo), *anything contrary to the course of nature,* usually *foreboding ill; a monster;*—

Prōdĭgia cūrāre, *To attend to prodigies* (by expiatory rites).—Liv.

Ostentum pro laetissĭmo accēpit, *He took the omen for a most auspicious one.*—Suet.

Portentōrum explānātiōnes, *Explanations of portentous events.*—Cic.

Dŭbia monstra, *Prodigies of doubtful import.*—Virg.

All these words except ostentum are also used in a figurative sense of *that which excites disgust or alarm.*

3. **Quĕrēla**, ae, *f.*, and **Quĕrĭmōnia**, ae, *f.*, both denote *a complaint;* the latter, usually a well-grounded complaint, as of an injured person who denounces

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the injustice done him; while querela is usually the complaint arising from discontent, or reluctance to undergo hardship. **Questus**, ūs, *m.*, *any kind of complaint*. **Quĕrĭtātio**, ōnis, *f.*, *continued lamentation*. **Gĕmĭtus**, ūs, *m.*, *a groan, sob*. **Plangor**, ōris, *m.*, and **Planctus**, ūs, *m.*, express *the beating of the breast* as a sign of deep sorrow:—

Cui sunt ĭnaudītae quĕrēlae tuae? *Who has not heard of your complaints?*—Cic.

Magnā quĕrĭmōniā omnium discessĭmus, *With loud complaints from all, we retired.*—Cic.

Ingentes ĭtĕrasti pectŏre planctus, *Heavy blows thou hast redoubled on thy breast.*—Stat.

4. **Dĕversōrium**, i, *n.*, any *house of reception* on a journey, whether one's own or that of a friend, or of an innkeeper. **Hospĭtium**, i, *n.*, *a place to receive strangers*. Hospitium also denotes a reciprocal *relation in the way of hospitality*. (See Dict. of Antiq. s.v.) **Caupōna**, ae, *f.*, *a tavern*. **Hospĭtālĭtas**, ātis, *f.*, denotes *the act or practice* of entertaining strangers kindly:—

Dĕversōria nōta praetĕrăgendus ĕquus, *The horse must be driven past the well-known halting-places.*—Hor.

Cum Lycōne est mĭhi hospĭtium, *I am on visiting terms with Lyco.*—Cic.

PHRASES.

Eng. *At day-break.*	Lat. *At first light* (*prīmā lūce*).
„ *That famous Caesar.*	„ *Ille Caesar.*
„ *You on the other hand.*	„ *Tu contra.*
„ *I make no complaint.*	„ *I complain nothing* (*nĭhil quĕror*).
„ *Both armies.*	„ *Each army* (*ŭterque exercĭtus*).

Exercise XLI.

1. At Caere a vulture flew into the temple (*aedes*) of Jupiter; at Volsinii the lake ran[1] with blood. For the sake of[2] these prodigies there was a supplication for one day (*acc.*). 2. These complaints of the Sicilians even reached[3] the senate. 3. With this (aforesaid) cavalry having set out by night, he at daybreak entered the gate, and proceeded into the Forum. 4. This (same) is the famous battle near (*ad*) the (lake) Trasimenus, and (one) recorded[4] among the few ruinous-defeats (*clādes*) of the Roman people. 5. The latter relies[5] on the will,[6] the former on nearness of relationship. 6. That famous Antipater was a Sidonian, whom you, Catulus, will remember. 7. If she praise[7] the beauty of the former, you on the other hand (will praise) that of the latter. 8. At[8] the banquet was this (same) person of whom I speak, a young man of Rhodes. 9. M. Cato, that wise (and) most illustrious man, is of all my friends the dearest to me. 10. Of[9] violated hospitality, and of[9] that nefarious crime (of yours), I make no complaint. 11. At your approach (*abl.*) those seats (where you were) were vacated. 12. That brother of yours[10] has told me all that occurred in the Senate. 13. Each army strove,—these to seem (*ut* with *subj.*) to have rendered aid, those not to have (*ne* with *subj.*) needed assistance. 14. With-the-latter (*dat.*) fatherland, wives, parents; with-the-former, avarice and extravagance[11] were the causes of war. 15. If you are willing to be men, I will show you a plan by which you may escape those great ills (of yours). 16. All these things

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that cruel Sulla holds, as though (they were) torn (*răpio*) from foreigners. 17. Fearing that very thing, Agricola opposed to them as they advanced (*part.*) four troops (*āla*) of horse. 18. He himself, by a leisurely[12] march, established infantry and cavalry in the winter quarters.

[1] Māno, 1 : with *abl.*
[2] Causā. St. L. G. 264.
[3] Pervĕnio, vēni, ventum, 4 : with *in* and *acc.*
[4] Mĕmŏro, 1.
[5] Nĭtor, nīsus and nixus, 3 : with *abl.*
[6] Testāmentum.
[7] Fut. tense : see St. L. G. 407.
[8] In with *abl.*
[9] De with *abl.*
[10] Tuus iste frater.
[11] Luxūria.
[12] Lentus.

XLII.—DETERMINATIVE PRONOUNS.

§ 370. **Is** refers to some person or thing determined by the context : as,

P. Asĭnius Asellus mortuus est C. Săcerdōte praetōre. *Is* quum hăbēret ūnĭcam fīliam, eam bŏnis suis hērēdem instĭtuit, *P. Asinius Asellus died in the praetorship of C. Sacerdos. Since he had an only daughter, he appointed her heir to his property.*—Cic.

§ 371. The Accusative and Dative of **is** are frequently omitted, when they would be in the same case and refer to the same object as in the previous clause : as,

Frātrem tuum in cēteris rēbus laudo : in hāc ūnā reprehendĕre cōgor, *In other respects I commend your brother : in this alone I am compelled to censure* (*him*).

Non obsistam frātris tui vŏluntāti ; făvēre non pŏtĕro, *I will not stand in the way of your brother's desire : further* (*it*) *I cannot.*

Obs. Sometimes the Accusative of *is* is omitted, even when it refers to a different case : as,

Libri, de quĭbus scrĭbis, mei non sunt ; sumpsi a frātre meo, *The books about which you write are not mine ; I borrowed* (them) *from my brother.*

§ 375. **Idem** may often be translated by *also* or *on the other hand*, when it denotes similarity or opposition in reference to a person or thing already mentioned : as,

Nĭhil ūtile, quod non *ĭdem* hŏnestum, (*There is*) *nothing expedient which is not* also *honourable.*—Cic.

Inventi multi sunt, qui vītam prŏfundĕre pro patriā pārāti essent, iīdem glōriae jactūram ne mĭnĭmam quĭdem făcĕre vellent, *There have been found many who were prepared to pour out life for their country, and* at the same time *would not make the very least sacrifice of glory* (*on her behalf*).—Cic.

§ 376. **Ipse** gives emphasis to the word with which it agrees, and may often be translated by *very*, *just*, or *exactly* : as,

Quaeram ex *ipsā*, *I will enquire of the woman herself.*—Cic.

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Accĭpio quod dant; mĭhi ĕnim sătis est, *ipsis* non sătis, *I accept what they give: for it is plenty for me though not for themselves.*—Cic.

Ĭbi mĭhi Tullĭŏla mea fuit praesto, nātāli suo ipso die, *There met me my (daughter) Tullia: just on her very birthday.*—Cic.

Crassus triennio *ipso* mĭnor ĕrat quam Antōnius, *Crassus was younger than Antony by exactly three years.*—Cic.

§ 377. **Ipse**, when joined to a personal pronoun, agrees with the Subject or the Object, according as either one or the other is more emphatic. Thus "me ipse laudo," *I (but not another person) praise myself;* but "me ipsum laudo," *I praise myself (but not another person):* as,

Non ĕgeo mĕdĭcīnā [i. e. ut *alii* me consolentur]; me *ipse* consōlor, *I do not require any medicine; I comfort myself.*—Cic.

Cato se *ipse* intĕrēmit, *Cato slew himself* [i.e. *others did not slay him*].

Frātrem suum dein *seipsum* interfēcit, *He slew his brother and afterwards himself.*—Tac.

SYNONYMS.

1. **Impĕdīmenta**, ōrum, *n.*, *the baggage of an army, including the carriages.* **Sarcĭna**, ae, *f.*, what was carried by the soldier on his back, *a knapsack* or *bundle*:—

Ad Cyrtham Q. Mĕtellus praedam, captīvos, et impĕdīmenta lŏcāvit, *Quintus Metellus deposited the spoil, the prisoners, and the baggage near Cyrtha.*—Sall.

Sub sarcĭnis ădŏrīri mīlĭtēs, *To attack soldiers when loaded with baggage.*—Quint.

Figuratively:

Sarcĭnam ălĭcui impōnĕre, *To impose upon a man.*—Plaut.

2. **Mĕreo**, ui, ĭtum, 2; and **Mĕreor**, ĭtus sum, 2; *to deserve, earn.* Mĕrēre is usually a transitive, mĕrēri an intransitive verb. The former is usually construed with an accusative, the latter with an adverb. Mĕrēre is sometimes used without an object, by an ellipsis of the word stīpendia:—

Bĕne de ălĭquo mĕrēri, *To deserve well of a man.*

Mĕrēre (rather than mĕrēri) stīpendium, *To serve a campaign* (lit. *to earn pay*).

Mĕrēre (not mĕrēri) culpam, *To deserve blame.*—Ter.

Mĕrēre ĕquo vel pĕdĭbus, *To serve either in the cavalry or infantry.*—Liv.

3. **Grātiam** or **grātias hăbēre**, *to feel gratitude* (Gr. χάριν εἰδέναι). **Grātias ăgĕre**, *to return thanks in words* (χάριν λέγειν). **Grātiam rĕferre**, *to show gratitude by deeds* (χάριν ἀποδιδόναι). **Grātes ăgĕre** is a less usual form than grātias ăgĕre:—

Ĭnops ĕtiamsi grātiam rĕferre non pŏtest, hăbēre tămen pŏtest, *Even if the needy man cannot show gratitude by acts, he can feel it.*—Cic.

Grātias tĭbi ăgo, summe sol, vōbisque rĕlĭqui coelĭtes, *Thanks I render to you, O most exalted sun, and the rest of the heavenly bodies.*—Cic.

PHRASES.

Eng. *Musicians who are also called.*	Lat. *Musicians who the same, &c. Mūsĭci qui īidem, &c.*
,, *To be greatly honoured.*	,, *To be in high honour, &c. Magno in hŏnōre esse.*
,, *It is exactly thirty days since, &c.*	,, *There are thirty days themselves when, &c., Trīginta sunt ipsi dies cum, &c.*

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Exercise XLII.

1. His father Neocles was of-good-family.[1] He married a citizen of Halicarnassus,[2] of (*ex*) whom was born Themistocles. 2. Chabrias rather chose to die than to throw away[3] his arms and[3] leave the ship in which he had sailed (*vĕhor*). This the rest were unwilling to do. 3. Dividing his forces into three parts[4] he conveyed the baggage of all the legions to Aduatica. That is the name of the fort. 4. Darius, surpassed by the king in acts-of-kindness, wrote him three letters and gave him thanks. 5. Musicians, who are also[5] called poets, are highly esteemed by all. 6. A man most innocent, and most learned also,[5] who deserved well of the state and of mankind at large (*omnĭbus*), has departed this life.[6] 7. Beneficence, which one may (*lĭcet*) also[5] call either benignity or liberality, is admired by all. 8. They wish to have a friend such as they themselves cannot be: and what they themselves bestow not even[7] on their friends, this do they desire from them. 9. It was exactly thirty days from the time when I delivered this letter. 10. But I can advance no greater proof of his good-breeding than that, on the one hand,[8] when a youth, he was most agreeable to the old man Sulla; and[8] when aged (he was so) to the young man M. Brutus. 11. The chariot and robes, and, if you can believe it (*subj.*), the divinity (*nūmen*) itself, are (*say*, is) purified in a secret lake. 12. The Marcomanni gained[9] their settlement by (their) valour, having driven out the Boii in-former-times.[10]

[1] Gĕnĕrōsus.
[2] Hălĭcarnassia (cīvis).
[3] Abl. absol., omitting "*and*."
[4] Cōpiis in tres partes distrĭbūtis.
[5] Īdem, eădem, ĭdem.
[6] Vītā concessit.
[7] Ipse, a, um.
[8] Et . . . . et.
[9] Pŏtior, with abl.
[10] Ōlim.

XLIII.—RELATIVE AND CORRELATIVE PRONOUNS.

§ 379. *Correlation.*—The following is a list of the principal Relative Pronouns, with their respective correlatives or regular antecedents, and their corresponding Adverbs:

Relatives.	Correlatives.
qui	**is, ĭdem**
quālis	**tālis**
quantus	**tantus**
quot (indecl.)	**tot** (indecl.)

Adverbs.	
ut	**ĭta**
quālĭter	**tālĭter** (rare)
quantŏpĕre	**tantŏpĕre**
quŏties (**-ens**)	**tŏties** (**-ens**)

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Bestiae in *quo* lŏco nātae sunt ex *eo* se non commŏvent, *Beasts do not move from the region in which they were born.*—Cic.

Eădem ūtĭlĭtātis *quae* hŏnestātis est rēgŭla, *The rule of expediency is the same as that of honour.*—Cic.

Quāles .... princĭpes, *tāles* .... cīves, *Like rulers, like people.*—Cic.

Tantas ŏpes *quantas* nunc hăbet, non hăbēret, *He would not be in possession of such wealth as he now possesses.*—Cic.

*Quŏties*cunque dīco, *tŏties* mihi vĭdeor in jūdĭcium vĕnīre, *As often as I speak, so often do I seem to stand my trial.*—Cic.

Obs. 1. After *tālis, tantus, tot* and the corresponding Adverbs, the Relatives *quālis, quantus*, etc., are often left to be understood: as,

Quaeso tam angustam tālis vir (*sc.* quālis tu es) pōnis dŏmum, *Prythee, being such a man* (*as thou art*), *buildest thou so small a house?*—Phaedr.

Conservāre urbes *tantas* atque *tāles* (sc. *quantae atque quāles* eae sunt), *To preserve cities so great and so remarkable* (as those).—Cic.

Obs. 2. It must not be supposed that the Relative *qui* is regularly preceded by *is* or *idem*: but these pronouns are to be used when such a determinative antecedent is necessary, and not *hic, ille*, or *iste*. When the last-named Pronouns occur as Antecedents, they retain their propef demonstrative force: as,

Ille fulgor quī dīcĭtur Jŏvis, *Yonder splendour which is called* (*that of*) *Jupiter.*—Cic.

§ 381. *Special constructions of the Relative.*—When in English a Relative sentence defines and limits the extent of a Superlative in agreement with the antecedent, the Superlative is in Latin inserted in the Relative clause: as,

Thĕmistŏcles noctu de servis suis [eum] *quem hăbuit fidēlissĭmum*, ad Xerxem mīsit, *Themistocles sent the most faithful slave whom he possessed, by night to Xerxes.*—Nep.

§ 382. The Relative Adjectives **quālis, quantus**, are capable of being governed (like the simple Relative) by a Verb, Substantive or Adjective in their own clause: as,

Tālis (ĕrat) *quālem* te esse vĭdeo, *He was the like of what I see you to be.*—Cic.

Nunquam vīdi tantam (contiōnem), *quanta* nunc vestra est, *I never saw so large an assemblage as yours now is.*—Cic.

Obs. Tālis, tantus are often followed by the Subjunctive with *ut*.

SYNONYMS.

1. **Dĭlĭgo**, lexi, lectum, 3, *to love from a sense of worth, to esteem.* **Amo**, āvi, ātum, 1, *to love affectionately.* Dĭlĭgo denotes therefore *a quieter feeling*; whereas ămo often denotes *a passionate love.* Ămo is less forcible than dĕămo, which is *to love passionately* or *desperately.* Ădămo is *to fall in love*:—

Tantum accessit ut mĭhi nunc dēnĭque ămāre vĭdeor, ante dĭlexisse, *So much has it increased that now at length I seem to myself to love, before to have* (*merely*) *felt a regard.*—Cic.

2. **Dispŭtātio**, ōnis, *f.* (dispŭto), *a debate* or *disputation between persons of a different opinion.* **Contentio**, ōnis, *f.* (contendo), properly *an effort, a striving*, hence *a warm dispute.* **Contestātio**, ōnis, *f.* (cum testis), *strong solicitation* or *entreaty.* It is not used by good authors in the sense of a quarrel:—

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Vĕhĕmentissĭma contentio ănĭmi, ingĕnii, vĭrium, *the most powerful effort of the mind, talents, and strength.*—Cic.

Dispūtātiōnem de ălĭquā rē instĭtuĕre, *To commence an argument on any topic.*—Cic.

3. **Dēlecto**, āvi, ātum, 1, *to confer a positive pleasure.* **Oblecto**, āvi, ātum, 1, *to amuse* or *entertain*:—

Rĕfĕro me ad Mūsas, quae me maxĭme dēlectārunt, *I resort to the Muses, who have yielded me especial delight.*— Cic.

Hăbĕbis quae sĕnectūtem oblectent, *You will have the means for enlivening your old age.*—Ter.

PHRASES.

Eng. *As much as.*	Lat. *Tantum . . . quantum.*
„ *As many . . . so many.*	„ *Quot . . . tot.*
„ *As many and great.*	„ *Tot tantăque.*
„ *The better a man is, the more, &c.*	„ *Quo quis melior est eo, &c. . . . ita, &c. Ut quisque est vir optimus, . . . ita, &c.*
„ *I am not the man to fear.*	„ *Non is sum qui tĭmeam.*

Exercise XLIII.

1. I am not the man, said he, to be very seriously terrified (*subj.*) by the chance of death. 2. The citizen is he who loves his country. 3. We know as much as we retain in-our-memory. 4. In the same night that[1] Alexander was born, was the temple of the Ephesian Diana burnt-down.[2] 5. As much time (*gen.*) as others allow for pleasures, and to the mere[3] rest of mind and body, so much have I, for my part (*ĕgŏmet*), taken for these studies of mine. 6. Nor did I as greatly desire this argument (to be treated) by Crassus, as I am delighted by his speech. 7. I seem to myself to witness such[4] a fight as never took place (*say*, was). 8. As many kinds of speeches as we have said exist (*esse*), so many (kinds) of orators are there found (to be). 9. No one dared, (even) in silence,[5] to wish for as many and great things as the immortal Gods bestowed[6] on Cn. Pompey. 10. The better a man is, with the greater difficulty does he believe that others are wicked. 11. The exploits of Hercules were as many and as great as were ever heard of. 12. Caesar had not as great an army as Pompey. 13. The Athenians were not the men to be terrified by a tyrant's threats. 14. I do not so often receive your letters as I could wish. 15. And to the very men in whose presence[7] he was pleading (*ăgo*), he seemed to be such as he himself wished to be.

[1] Begin with the Relative clause: qua nocte nātus est.

[2] *To be burnt down*, dēflāgrāre.

[3] Ipse, a, um.

[4] When *such* denotes magnitude, use tantus.

[5] *In silence*, tăcĭtus, a, um; adjectives being often used in Latin where the English idiom requires an adverb or adverbial phrase. St. L. Gr. 343.

[6] Dēfĕro, 3, *irr.*: with ad and acc.

[7] Apud with acc.

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XLIV.—INDEFINITIVE PRONOUNS.

§ 383. **Alĭquis** is more emphatic than **quis**. Hence *ălĭquis* stands by itself, while *quis* is an enclitic, used with relative clauses and after the conjunctions *quum*, *si*, *nisi*, *ne* and *num*: as,

Illis prōmissis standum non est, *quae* coactus *quis* mĕtu prōmīsĕrit. *One is not bound by those promises which one has made under compulsion of fear.*—Cic.

Divitiăcus Caesărem obsecrāvit, *ne quid* grăvius in frātrem stătuĕret, *Divitiacus besought Caesar, not to resolve on anything too severe against his brother.*—Caes.

§ 384. **Quispiam** is used like *ălĭquis*, but with less emphasis: as,

Forsĭtan ălĭquis ălĭquando ējusmŏdi quidpiam fēcĕrit, *Perhaps some one may have at some time done something of the like.*—Cic.

§ 385. **Quīdam**, *a certain one*, denotes a person or thing of which no further definition is considered necessary or desirable: as,

Quīdam ex advŏcātis intellĭgĕre se dixit, non id ăgi, ut vērum invĕnīrētur, *One of the assistant counsel said he could see the object aimed at was not the discovery of truth.*—Cic.

Hăbĭtant hic quaedam mŭlierĕulae, *There dwell here certain young women.*—Ter.

§ 386. The substantive **quisquam** and the adjective **ullus**, *any one whatever*, are used in negative propositions and in questions with the force of a negation, and with *sĭne*: as,

Justĭtia *nunquam* nŏcet *cuiquam*, qui eam hăbet, *Justice never harms any one who possesses it.*—Cic.

Sine sŏciis nēmo quidquam tāle cōnātur, *No one attempts anything of the sort without associates.*—Cic.

Sine virtūte nĕque ămīcĭtiam *neque ullam* rem expĕtendam consĕqui possŭmus, *Without virtue we cannot attain either to friendship or to any desirable object.*—Cic.

Quid est, quod *quisquam* dignum Pompēio afferre possit? *What is there that any one can advance worthy of Pompey?*—Cic.

§ 388. **Quisque** denotes *each one by himself* (distributively), and in principal sentences is always placed after *se* and *suus*: as,

Sĭbi quisque maxĭmē consŭlit, *Everybody consults his own interests above all.*—Cic.

Suae quemque fortūnae maximē poenĭtet, *Everybody has most fault to find with his own fortune.*—Cic.

Obs. In relative sentences *quisque* stands immediately after the relative, as an enclitic: as,

Quam quisque nōrit artem, in hac se exerceat, *Let each practise himself in the art which he is acquainted with.*—Cic.

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§ 389. **Quisque** is also used with the Comparative and Superlative. See examples under § 356.

§ 390. **Alius**, when repeated, signifies *one . . . another*; **alter**, when repeated, signifies *the one . . . the other* (being used of only two persons or things): as,

Prōfĕrēbant ălii purpŭram, tus alii, gemmas ălii, *They brought forward some purple, others incense, others precious stones.*—Cic.

Alter exercĭtum perdĭdit, alter vendĭdit, *The one has lost an army, the other sold one.*—Cic.

SYNONYMS.

1. **Ēdīco**, xi, ctum, 3, *to declare; issue an edict* as a magistrate. **Effāri**, ātus, 1, properly *to speak out*, is used generally in a religious sense, as of *uttering prayers*:—

Trĭbūni plēbis ēdixērunt, *The tribunes of the commons issued a decree.*—Cic.

Ad templum effandum, *To consecrate the temple.*—Cic.

2. **Commūnĭco**, āvi, ātum, 1 (commūnis); and **Partĭcĭpo**, āvi, ātum, 1 (pars, căpio); *to give a share of.* **Impertio**, īvi, ītum, 4 (in partīri); and **Trĭbuo**, ui, ūtum, 3; signify *to impart, give*, irrespective of any portion to be retained by the donor: the former as *an act of grace and freewill;* the latter as *an act of justice.* Impertio has a variety of constructions:—

Prōvinciam cum Antōnio commūnĭcāvi, *I shared the province with Antony.*—Cic.

Laudes cum ălĭquo partĭcĭpāre, *To share the praise with any one.*—Liv.

Fortūnas ălĭis impertīri, *To make others partakers of your fortune.*—Cic.

Ălĭquem mălis impertīri, *To make a man share in your calamities.*—Cic.

Hŏmĭnĭbus indĭgentĭbus de rē fămĭliāri impertīri, *To impart to needy men (some of) your estate.*—Ter.

3. **Rēte**, is, *n.*, a general expression for *a fishing* or *hunting net.* **Plăga**, ae, *f.* (prob. from πλέκω), *a hunting net* only; especially *for large game*:—

Aut trūdit ācres apros in obstantes plăgas, aut ămĭte lēvi rāra tendit rētia, *Either he drives the fierce boars into the opposing toils, or on a smooth rod stretches fine-spun nets.*—Hor.

Funda, ae, *f.*, *a casting-net for fish.* **Everrĭcŭlum**, i. *n.*, *a drag-net.*

4. **Pălam** (from pando: opposed to clam), *openly, not shunning observation.* **Prōpălam** (strengthened from pălam), *openly, even courting observation.* **Apertē** (opposed to occulte), *without concealment.* **Mănĭfestō** (mānus, fĕro), *palpably, in a self-evident manner*:—

Non ex insĭdiis sed ăperte ac pălam, *Not by stratagem, but openly in the light of day.*—Cic.

PHRASES.

Eng. *A man to communicate with.*	Lat. *Homo quocum* (or *quicum*) *quis communĭcet.*
,, *According to one's fortune* (lit. *assessment*).	,, *Ex censu.*
,, *To hold a levy.*	,, *Dēlectum hăbēre.*

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Exercise XLIV.

1. He published-a-decree that (*ut* with *subj.*) what each man had[1] from the shrines (*sacris*) he should bring back before a certain day. 2. Themistocles demanded that the people should give him some one to communicate with: Aristides was given (him). 3. Dionysius handed[2] (his) sword to a young man whom he loved. Thereupon (*hic*) on[3] a certain friend jocosely saying,[3] "To this man you without doubt entrust your life," and the young man laughing[3] at it, he ordered both to be slain: the one[4] because he had pointed out how to kill (*subj.*) him; the other[4] because by (his) laughter he had approved of the saying. 4. To some creatures is given[5] a kind of ingenuity, as in (the case of) spiders: some weave, as it were, a net, so that if anything becomes-entangled[6] (in it) they may kill it; others again[7] keep watch when not looked for,[8] and if anything fall in (their way) they seize it and consume it. 5. For both in daily discourse, and openly in the Senate, he so pleaded your case that no one could have pleaded it with greater eloquence, weight, zeal, or[9] earnestness (*contentio*). 6. None of these statues,[10] I say (*inquam*), has he left behind, nor in fact any other, save one (that was) very old, (and) made of wood. 7. Since there was neither a-sufficient-number of men,[11] nor any money at that time in the treasury from which[12] they might receive their pay, the consuls issued-a-decree that, as before, private persons, according to (*ex*) their assessment, should give rowers with pay for thirty days (*gen.*). 8. The gods having been propitiated in due form,[13] the consuls held (*imperf.*) a levy more severely and rigidly than in former years anyone remembered (it) to have been held. 9. Alexander remained at Babylon longer[14] than anywhere else, and no place[15] was more injurious[16] to military discipline. 10. The more versatile and subtle a man is, the more hated and suspected he is when[17] the (general) opinion of his uprightness is withdrawn.[17] 11. The Sicilians, as soon as they saw diseases propagated (*pres. inf.*) from the unhealthiness (*abl.*) of the place, made off (*dīlābor*), all (of them), to their neighbouring towns. 12. The gods neglect very-trifling things; nor if blight or hail has injured (*indic.*) in any way,[18] ought Jupiter to have directed his attention to it.[19]

[1] Subjunctive: see St. L. Gr. 475.
[2] Trādo, dĭdi, dĭtum, 3.
[3] *On . . . saying*, &c., quum . . . dixisset . . . rīsisset.
[4] *The one . . . the other*, hunc . . . illum.
[5] Perf. tense.
[6] *To become entangled*, ĭnhaeresco, haesi, perf. subj.
[7] Aliae autem.
[8] *When not looked for*, ex ĭnŏpīnāto.
[9] Aut, before each ablative.
[10] *Statues*, signa, orum.
[11] Sătis hŏmĭnum, St. L. Gr. 271.
[12] Unde.
[13] Rīte.
[14] Diūtius. Longius is rarely used of time.
[15] *And no place*, nec ullus lŏcus.
[16] *To be injurious*, nŏceo, ui, ĭtum, 2 (with dat.).
[17] Abl. absol.
[18] *If in any way*, si . . . quippiam: see St. L. Gr. 253.
[19] Id Jŏvi ănĭmadvertendum fuit.

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XLV.—THE INDICATIVE MOOD USED PREDICATIVELY.

§ 392. *Present Tense.* — The Present Tense is used both of that which is now taking place, and of that which is generally true: as,

Dextrā laevāque duo mări̇a *claudunt* (nos), *On the right and on the left two seas shut us in.*—Liv. (Hannibal to his soldiers.)

Vŏluptas sensĭbus nostris *blanditur*, *Pleasure wins upon our senses.*—Cic.

§ 393. The Present Tense is often used (for a past) in narrative, for the sake of greater vividness, when it is called the *Historical Present*: as,

Dum haec in his lŏcis *gĕruntur*, Cassivellaunus nuntios *mittit*, *While these events are going on in these parts, Cassivellaunus sends messengers.*—Caes.

§ 394. *Past-Imperfect Tense.*—The Past-Imperfect Tense is used of that which was going on at the time spoken of: as,

Ănus subtēmen *nēbat*: praetĕrea ūna ancillŭla *ĕrat*; ea *texēbat*, *An old woman was spinning a woof; there was only a little maid besides: the girl* (herself) *was weaving.*—Ter.

§ 395. The Past-Imperfect is often used of what *was wont* to be done: as,

Archȳtas nullam căpĭtāliōrem pestem quam vŏluptātem corpŏris *dīcēbat* ā nātūrā dătam, *Archytas used to say that no more fatal scourge had been brought upon men by the gods than bodily pleasure.*—Cic.

Ut Rōmae consŭles, sic Carthāgĭne quŏtannis annui bīni rēges *creābantur*, *As at Rome two consuls, so at Carthage two kings were annually appointed.*—Nep.

§ 397. The Past-Imperfect of the verb **sum** is sometimes used in the sense of the Past-Indefinite or *Aorist*: as,

Crīmen nullum *ĕrat*; res jūdĭcāta; Verres nummos accēpĕrat, *There was no accusation; the matter was already adjudged: Verres had received the cash.*—Cic.

Hŏmo *ĕrat* Sĭcŭlus, *The man was a Sicilian.*—Cic.

Classis commūnis Graeciae, in quā dūcentae *ĕrant* Athēniensium, *The combined fleet of Greece, in which* 200 (*ships*) *belonged to the Athenians.*—Nep.

§ 399. *Future Tense.*—The Future Tense is used of that which is to take place in time to come: as,

Cras ingens *ĭtĕrābĭmus* aequor, *To-morrow we shall again traverse the boundless ocean.*—Hor.

§ 400. *Perfect Tense.*—This Tense is used both as a Present-Perfect and Past-Indefinite Tense (Aorist). Thus *fēci*

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is either *I have done* or *I did.* The context enables us to tell in which sense it is used: as,

Nēmo pārum diu *vixit* qui virtūtis *perfunctus est mūnĕre, No one has lived* (Pres.-Perf.) *too short a time who has fully discharged the part of virtue.*—Cic.

Appius caecus multos annos *fuit* (Past.-Indef.), *Appius was blind for many years.*—Cic.

§ 401. The Perfect Tense is used after **postquam,** *after that;* **ut prīmum, sīmul atque (ac),** *as soon as;* **ut, ŭbi,** *when;* where in English we often use the Past-Perfect: as,

Pĕlŏpĭdas non dŭbĭtāvit, *sīmŭl ac conspexit* hostem, conflīgĕre, *Pelopidas did not hesitate, as soon as ever he saw* (*had seen*) *the enemy, to engage.*—Nep.

Ŭbi de Caesăris adventu Helvētii certiōres *facti sunt,* lēgātos ad eum mittunt, *No sooner had the Helvetii got information of Caesar's arrival than they sent ambassadors to him.*—Caes.

Ut Hostius *cĕcĭdit,* confestim Rōmāna inclīnātur ăcies, *As soon as Hostius fell* (*had fallen*), *the Roman line immediately gave way.*—Liv.

Obs. 1. But *postquam* takes a Past-Perfect when a precise time is specified: as, Hannĭbal *anno tertio postquam* dŏmo *profŭgĕrat,* in Africam vēnit, *Hannibal came into Africa three years after he had fled from home.*—Nep.

Obs. 2. But **quum,** *when,* usually takes the Subjunctive: v. § 483.

§ 402. *Past-Perfect Tense.*—The Past-Perfect Tense indicates that something *had taken place* at the time spoken of: as,

Prōgĕniem Trōjāno a sanguĭne dūci *audiĕrat, She had heard that a race was being derived from Trojan blood.*—Virg.

§ 405. *Future-Perfect Tense.*—The Future-Perfect Tense indicates that something *will have* taken place by the time spoken of: as,

Rōmam quum *vēnĕro,* quae *perspexĕro* scrībam ad te, *When I* (*shall*) *have got to Rome, I will write to you what I* (*shall*) *have seen.*—Cic.

Dum tu haec lĕges, ego illum fortasse *convēnĕro, While you will be perusing this, I shall perhaps have had an interview with him.*—Cic.

§ 407. Both the Future-Perfect and the simple Future are sometimes used in compound sentences where in English the sign of future time is not expressed: as,

Hoc, dum *ĕrīmus* in terris, ĕrit coelesti vītae sĭmĭle, *This, while we are on earth, will be like the life of the gods.*—Cic.

Nātūram si *sĕquēmur* dŭcem, nunquam aberrābĭmus, *If we follow nature as our guide, we shall never go astray.*—Cic.

De Carthāgĭne vĕrēri non ante dēsīnam, quam illam excīsam esse *cognōvĕro, I shall not cease to have fears about Carthage, till I learn she has been utterly destroyed.*—Cic.

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SYNONYMS.

1. **Căreo**, ui, ĭtum, 2, *to be without a thing—not to possess it*: opposed to Hăbeo. **Ĕgeo** and **Indĭgeo**, ui, 2, *to be in want of a thing*:—

Vŏluptāte virtus saepe căret, nunquam indĭget, *Virtue often lacks pleasure, yet never needs it.*—Sen.

2. **Erro**, āvi, ātum, 1, *to go astray, as from ignorance.* **Vāgor**, ātus sum, 1, *to roam at will, have no direct path or fixed habitation.* **Pălor**, ātus sum, 1, *to straggle about confusedly*:—

Erranti viam monstrāre, *To point out the road to one who has lost it.*—Cic.

Undĭque pŏpŭlātio et caedes: ipsi in mĕdio vāgi: abjectis armis magna pars saucii aut pālantes in montem Vocetium perfŭgĕre, *On every side is devastation and slaughter: they themselves roaming about the midst: not a few, casting away their arms, betook themselves wounded, or straggling, to Mount Vocetius.*—Tac.

3. **Sēdĭtiōsus**, a, um (sēdĭtio), *seditious.* **Turbŭlentus**, a, um (turba), *disorderly, turbulent.* **Tŭmultuōsus**, a, um, *tumultuous, alarming.* **Tŭmultuārius**, a, um, *irregular*; and so *hurried*:—

Sēdĭtiōsus et turbŭlentus cīvis, *A seditious and disorderly citizen.*—Cic.
Tŭmultuāria pugna, *An irregular engagement.*—Liv.

4. **Mūnĭtio**, ōnis, *f.*, *the act of fortifying* or *of making roads; a fortification.* **Mūnīmentum**, i, *n.*, *a rampart* or *fortification*:—

Mūnĭtio viārum, *The paving of roads.*—Cic.
Tĕnēre se mūnīmentis, *To keep oneself within the fortifications.*—Tac.

PHRASES.

Eng.	Lat.
We rest our hopes upon.	*We place our hope in* (*Spem pŏnĭmus or spem pŏsĭtam hăbēmus in*, with abl.).
„ *Not much* (*not at all*) *alarmed.*	„ *Nĭhil admŏdum terrĭtus.*
„ *Not in the very least alarmed.*	„ *Nē tantŭlum quĭdem commŏtus.*
„ *To the senate at Rome.*	„ *To Rome, to the Senate* (*Rōmam ad Sĕnātum*).
„ *Let us attend to the matter in hand.*	„ *Hoc ăgāmus.*
„ *Beyond what is credible.*	„ *Ultrā vel supra fĭdem*; also, *supra quam cuiquam crēdĭbile* (*est*).
„ *To come off conqueror.*	„ *Sŭpĕrĭōrem discēdĕre.*

Exercise XLV.

1. We are wandering about needy, along with our wives and children; we rest our hopes on the life of one man. 2. Marcellus, not a whit alarmed by so great a slaughter, sends a letter to the Senate at Rome, concerning the general and the army lost at Herdonea. 3. When an island was rising (*subj.*) from (*ex*) the Aegean Sea, the sea foamed and smoke arose (*fĕror*) from the deep. 4. Caesar was most skilful in arms and horsemanship,[1] capable-of-enduring toil (*gen.*) beyond (one's) belief: on march, he used-to-go-before,[2] sometimes[3] on horseback, oftener on foot. 5. When the Senate was alarmed (*subj.*) by the groans (*sing.*) of so many thousand dying men, "Let us give attention to the matter in hand," says Sulla; "a handful of (*paucŭli*) seditious persons are being slain

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by my orders."[4] 6. Hannibal, as often as he engaged[5] with the Romans in Italy, always came off conqueror. 7. While these things were-going-on[6] in Africa and Spain, Hannibal wasted the summer in the Tarentine territory, in the hope of gaining[7] the city of the Tarentines by treachery. 8. Sempronius the consul, in Lucania,[8] fought (*fēcit*) many insignificant (*parva*) battles, (but) not one worthy of record,[9] and took (*pres.*) some obscure[10] towns of the Lucani. 9. At first, secret indignation (*plur.*) on-the-part-of the-better-class[11] made itself heard[12]; afterwards the matter extended[13] to the senate (*patres*) also, and (became a) general complaint (*acc.*). 10. If anything shall bring me (*fut. perf.*) in-your-direction,[14] I will strive, if I am in any way able (*fut.*), that (*ut*) no one but yourself shall be aware of (*sentiat*) my grief. 11. If pain is the greatest evil, who will not be miserable when he is oppressed (*fut.*) by pain, or even when he knows that this may[15] happen to him? 12. The consuls, neither by a decree of the Senate, nor by letter, had instructed[16] me what to do (*subj.*). 13. After the Carthaginian (*Pūnĭcus*) armies arrived, they very easily led up a-body-of-troops[17] on to the hill; but the novel aspect of the fortification at first checked them as though by a sort of miracle.[18] 14. After the light was more distinct (*certĭor*), and the Romans who had survived the slaughter (*dat. plur.*) had fled into the citadel, Hannibal orders the Tarentines to be called together without their arms.

[1] Say, *of riding* (ĕquĭto).
[2] Past-imperf. of anteeo, 4, *irr.*
[3] *Sometimes . . . sometimes*, mŏdo . . . mŏdo.
[4] Jussu meo.
[5] Conflĭgo, xi, ctum, 3.
[6] Gĕruntur: dum, *whilst*, being usually construed with the present. St. L. Gr. 393, *Obs.* 2.
[7] Use gerund. part. (pŏtior).
[8] Say, *among the Lucanians*, in Lūcānis. St. L. Gr. 606.
[9] Mĕmŏrātu dignum.
[10] Ignōbĭlis.
[11] Say, *of the good* (citizens).
[12] Say, *was being heard*, imperf. pass. of exaudio.
[13] Excēdo, ssi, ssum, 3.
[14] *In your direction*, isto.
[15] Use possum.
[16] Praecĭpio, cēpi, ceptum, 3.
[17] Agmen, ĭnis, *n. To lead up*, ērĭgo, exi, ctum, 3.
[18] Vĕlut mīrācŭlo quŏdam tĕnuit.

XLVI.—THE INDICATIVE MOOD—*continued.*

1. SINGLE DIRECT QUESTION.

§ 408. The Indicative Mood is used with Interrogative Pronouns and Adverbs in asking *Direct Questions:* as,

Quousque tandem, Cătĭlīna, *ābūtēre* pătientiā nostrā, *How far, I pray thee, Catiline, wilt thou abuse our forbearance?*—Cic.

Ut *vălet?* ut *mĕmĭnit* nostri? *How does he? how does he think of me?*—Hor.

Quŏta hōra *est? What o'clock is it?*—Hor.

Thrax *est* Gallīna Sўro par? *Is the Thracian Gallina a match for Syrus?*—Hor.

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§ 409. In addition to the Interrogative Pronouns and Adverbs, the following particles are used to indicate a question:—**nĕ** (enclitic), **num**; **utrum** and **an**. The latter two are used only in asking *Double questions;* i. e., questions with two (or more) alternatives.

§ 410. *The Interrogative Particle* **-nĕ.**—The Particle **nĕ** is an enclitic, being always joined to some other word. It is used in asking a simple, straightforward question: as,

Tarquĭnius rex interrŏgāvit: Estis*ne* vos lēgāti ōrātōresque missi a pŏpŭlo Collātīno? Sŭmus—*King Tarquinius asked: are ye ambassadors and spokesmen sent from the people of Collatia? We are.*—Liv.

Dătur*ne* illa hŏdie Pamphĭlo nuptum, *Is she to be given in marriage to-day to Pamphilus?*—Ter.

Obs. Ne is always joined to the *first* word in the interrogative sentence, except when united with non, as *nonne* (see next sect.).

§ 411. **Nonne.**—In questions put with a negative, such as, *Is it not so? Was it not so?* where the answer *Yes* is evidently expected, the enclitic is always joined with the negative; thus, **nonne**: as,

Cănis *nonne* sĭmĭlis lŭpo (est), *Is not the dog like a wolf?*—Cic.

Nonne ēmŏri per virtūtem praestat, *Is it not better with valour to die outright?*—Sall.

§ 412. *The Interrogative Particle* **num.**—The Particle **num** indicates that the answer *No* is taken for granted. It always begins its sentence: as,

Num nĕgare audes, *Do you dare deny it?*—Cic.

Num facti Pamphĭlum pĭget, *Pamphilus isn't sorry for what he has done, is he?*—Ter.

Num Viscellinum ămīci regnum appĕtentem dēbuērunt adjŭvāre, *Think you the friends of Viscellinus ought to have assisted him in aiming at regal power?*—Cic.

2. DOUBLE DIRECT QUESTIONS.

§ 414. The Particles used in asking Double direct questions are **utrum, an, -nĕ. Utrum** is used only in the first alternative, and **an** only in the second; while **-nĕ** is used in both: as,

Utrum ea vestra *an* nostra culpa est, *Is that your fault or ours?*—Cic.

Is*ne* est quem quaero *an*non, *Is that the man I am seeking, or not?*—Ter.

Sunt haec tua verba nec*ne*, *Are these your words or no?*—Cic.

Obs. 1. *Necne* and *annon*, "*or no*," are written as single words.

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Obs. 2. *Ne* is rare in the second alternative; unless that alternative is stated in the form "*or no*," necne.

Obs. 3. The first particle (*utrum*) is often omitted, as in the last of the above examples.

§ 415. **An** is sometimes *apparently* used in single questions; but when so, it always has reference to an alternative implied though not expressed: as,

Quid ais? *An* Pamphĭlus vēnit? *What say you? Or is Pamphilus really come?*—Ter.

Quid dīcis? *An* bello fŭgĭtīvōrum Sĭcĭlĭam virtūte tuā lībĕrātam? *What say you? Or is it that Sicily was by your valour delivered from the fugitive-slave war?*—Cic.

Obs. In the above examples the former alternative is involved in the first question, "*Have you anything else to say, or will you say that*, &c."

§ 416. The following table exhibits the sequence of the Interrogative Particles in questions presenting more than one alternative:—

First Alternative	Second, Third, etc.	
utrum,	**an,**	**an**
-nĕ,	**an,**	**an**
(omitted)	**an,**	**an**
(omitted)	**-ne**	

SYNONYMS.

1. **Nĭmis** and **Nĭmium,** both signify *too much, excessively*. The latter is sometimes used as a substantive:—
   Nĭmium *not* nĭmis bŏni, *Too much good.*—Cic.
   Magna nĭmis lĭcentia, *A too great liberty.*—Cic.
   Nē quid nĭmis, *Nothing in excess.*

2. **Āmens,** ntis (a, mens), *without reason, distracted.* **Dēmens,** ntis (de, mens), *mad, infatuated.* **Insānus,** a, um, *not in one's senses, mad.* **Vēsānus,** a, um, (chiefly poet.), *insane, furious, raging.* **Excors,** rdis, *of weak mind, foolish, infatuated.* **Vēcors,** rdis, *maddened* (like vēsānus).

3. **Acerbus,** a, um, *biting, sour* (Gr. ὀξύς), is opposed to mītis. **Amārus,** a, um, *bitter, nauseous* (Gr. πικρός), is opposed to dulcis.

4. **Mansuētūdo,** ĭnis, *f.* (mănui suētus), *tameness* (of animals), *gentleness, mildness.* **Clēmentia,** ae, *f.*, opposed to crūdēlĭtas, *the humanity of a ruler or the mercy of a judge* who does not inflict on the malefactor all that he deserves.

PHRASES.

Eng. *Hard to tell.*	Lat. *Hard to be told* (*dĭffĭcĭle dictu*).
„ *Within our recollection.*	„ *Mĕmŏriā nostrā.*
„ *To inflict punishment on any one.*	„ *Poenam* (*supplĭcium*) *de ălĭquo sūmĕre.*

Exercise XLVI.

1. For why do I speak of (*de*) Gabinius, Statilius, Coeparius?
2. Within our own recollection, when the victorious Sulla slew

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Damasippus, and others of this class,[1] who did not praise the deed? 3. Is it then a more severe (thing) to be beaten than to be slain? Yet what[2] (can be) unmerciful[3] or too severe towards (*in*) men convicted of so great a crime? 4. For why do I dissemble, or for what greater fate[4] do I reserve myself? Has he groaned because of my tears?[5] (No.) Has he turned (*flecto*) his eyes (towards me)? Has he, overcome, shed (*do*) tears, or compassionated[6] the love-sick-one[7]? (No.) 5. But who is that man so infatuated? (Is he one) of (*de*) your friends? or (is he) of that number who were together with you? 6. What also (did) the famous[8] Mithridates? Did he not send an ambassador to the same Cn. Pompey, as far as into Spain? 7. What state was ever before so feeble, what island so small, as[9] not to defend its own harbours, lands, and some portion (at least) of its territory and the sea coast? 8. But is not that (circumstance) so manifest (*praesens*) as to seem to have been brought about by the will (*nūtus*) of Jupiter most-good, most-great? 9. Do we then,[10] all of us, seem to be of a soul so mean (*parvus*) as to suppose[11] that all things are-destined-to-perish[12] together with ourselves? 10. If any father of a family,[13] I ask, after his children had been slain[14] by a slave—his wife murdered—his house burnt —did not inflict the most severe punishment upon his slaves, whether would he (*is*) seem to be lenient and compassionate, or most inhuman and cruel? 11. If, as I have said, your country should thus speak to you, ought she not (*subj.*) to gain-her-request,[15] even if she were unable to use force? 12. It is hard to say whether the enemy (*pl.*), when fighting, rather feared his valour, or when vanquished, loved his clemency (*mansuētūdo*).

[1] *Of this class*, hujusmŏdi.
[2] Quid autem.
[3] Ācerbus.
[4] *For what greater fate*, ad quae mājōra.
[5] Abl. of cause, flētu meo.
[6] Mĭsĕror, ātus, 1, dep.
[7] Say, *the loving (one)*.
[8] See Phrases.
[9] Qui with subj.
[10] Use an.
[11] Ut with subj.
[12] Future inf. (pĕreo).
[13] *Father of a family*, pătĕrfămĭlias: *as* being an old termination of the gen. in 1 decl.
[14] Use abl. absol. in this and the two following clauses.
[15] *To gain one's request*, impĕtro, āvi, ātum, 1.

XLVII.—THE SUBJUNCTIVE MOOD.

§ 421. The Subjunctive Mood expresses a thing not as a *fact* like the Indicative, but merely as a *conception* of the mind.

Hence the Subjunctive Mood is used to indicate,

(A). An hypothesis.

(B). Doubt or uncertainty (including *indirect* questions).

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(C). A wish.

(D). Purpose or result.

(E). A proposition borrowed from another, and not adopted by the writer (*orātio oblīqua*).

(A). *Si ĭta esset, ignoscĕrem, If it were so, I would excuse it.*—Cic.

(B). Cur *dŭbĭtas* quid de rēpublĭcā *sentias*? *Why do you doubt what opinion to entertain concerning a commonwealth?*—Cic.

Non *dŭbĭtat* quin Trōja brĕvi *pĕrītūra sit, He has no doubt that Troy will soon fall.*—Cic.

(C). *Vāleas* et mĕmĭnĕris nostri, *May you be prosperous and think of me!*—Cic.

(D). Lēgĭbus servīmus *ut* lībĕri esse *possīmus, We submit to the laws that* (Purpose) *we may be able to be free.*—Cic.

Accĭdit *ut* ūnā nocte omnes Hermae *dējĭcĕrentur, It happened that* (Result) *in one night all the Hermae were demolished.*—Nep.

(E). *Dŏcent* quanto in discrīmĭne *sit* Nōlāna res, *They point out in what peril Nola is.*—Liv.

§ 422. The Subjunctive Mood is always dependent upon either

(1). Some hypothetical Conjunction (see § 425); or,

(2). Some antecedent sentence or clause to which it is subjoined (*subjungo*), and which deprives it of the character of a positive ("objective") assertion.

Obs. The antecedent member of the sentence is very often not expressed, but left to be understood.

§ 423. *Sequence of Tenses.*—The Tense of a Verb in the Subjunctive Mood must be in concord with the Tense of the antecedent Verb upon which it depends. Thus Present or Future time is followed by Present or Future, and Past time by Past.

Present and Future Time.

Present.	Scio quid ăgas,	*I know what you are doing.*
	Scio quid ēgĕris,	*I know what you have done.*
	Scio quid actūrus sis,	*I know what you are going to do.*
Present Perfect.	Cognōvi quid ăgas,	*I have learnt what you are doing.*
	Cognōvi quid ēgĕris,	*I have learnt what you have done.*
	Cognōvi quid actūrus sis,	*I have learnt what you are going to do.*
Future.	Audiam quid ăgas,	*I shall hear what you are doing.*
	Audiam quid ēgĕris,	*I shall hear what you have done.*
	Audiam quid actūrus sis,	*I shall hear what you are going to do.*

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Past Time.

Past Imperf.	Sciēbam quid ăgĕres,	*I knew what you were doing.*
	Sciēbam quid ēgisses,	*I knew what you had done.*
	Sciēbam quid actūrus esses,	*I knew what you were going to do.*
Past Indefinit.	Cognōvi quid ăgĕres,*	*I learnt what you were doing.*
	Cognōvi quid ēgisses,	*I learnt what you had done.*
	Cognōvi quid actūrus esses,	*I learnt what you were going to do.*
Past Perfect.	Cognōvĕram quid ăgĕres,	*I had learnt what you were doing.*
	Cognōvĕram quid ēgisses,	*I had learnt what you had done.*
	Cognōvĕram quid actūrus esses,	*I had learnt what you were going to do.*

* But the Perfect Subjunctive may be used after the Past Indefinite when the subordinate proposition is conceived of as a distinct historical statement: as,

Aemĭlius Paullus tantum in aerārium pĕcūniae *invexit*, ut ūnīus impĕrātōris praeda fīnem *attŭlĕrit* trĭbūtōrum, *Aemilius Paullus brought such an immense sum of money into the treasury, that the spoils of a single general put an end to the taxes.*—Cic.

Obs. The *Historical Present* (§ 393) being in reality a past tense, is often followed by Past Tenses Subjunctive: as,

Helvētii lēgātos ad Caesărem *mittunt*, qui *dīcĕrent*, *The Helvetii sent ambassadors to Caesar, to say, &c.*—Caes.

1. HYPOTHETICAL SENTENCES.

§ 424. An hypothetical sentence consists of two parts, the *Prŏtăsis* and the *Ăpŏdŏsis*: the former containing the supposition or ground of argument, the latter the conclusion based upon it.

N.B. For the sake of convenience, Hypothetical sentences *with the Indicative* are placed here.

(1). *Hypothetical sentences with the Indicative.* — If both members of the sentence deal with *facts*, either actual or assumed for the purpose of argument, both their Verbs are in the Indicative Mood: as,

Si est bŏni consŭlis ferre ŏpem patriae, est ĕtiam bŏnōrum cīvium, etc., *If it is the duty of a good consul to render help to his country, it is also the duty of good citizens, etc.*—Cic.

Si *tŏnuit*, ĕtiam *fulsit*, *If it thundered, it also lightened.*

(2). *Hypothetical sentences with the Subjunctive.*—But if the sentence implies only that something *may* or *might* happen, or may or might have happened, both its Verbs are put in the Subjunctive: as,

Si *nĕgem*, *mentiar*, *If I were to deny it, I should tell an untruth.*—Cic.

Tu si hic *sis*, ălĭter *sentias*, *You, if you were in my place, would think differently.*—Ter.

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Nĕcassem jam te verbĕrĭbus, nĭsi īrātus *essem, I would have beaten you to death, if I were not angry.*—Cic.

§ 426. The *Present* and *Perfect* Tenses of the Subjunctive are used with the above Conjunctions when it is indicated that a thing *may possibly happen* or *have happened:* as,

Me dies, vox, lătĕra, dĕfĭciant, *si* hoc nunc vōcĭfĕrāri *vĕlim, Time, voice, strength, would fail me if I were to purpose expressing now,* etc.—Cic.

Si scĭĕris (*Perfect*) aspĭdem occulte lătēre uspiam,..... imprŏbe *fecĕris, nisi mŏnuĕris* altĕrum ne assĭdeat, *If you should have become aware that an asp were lying concealed in some place, you would be acting wrongly if you did not warn your neighbour not to sit there.*—Cic.

Obs. In such cases we in English often use a *Past* Tense Subjunctive, and translate the Latin Present by *should, would, were,* &c., as in the above examples.

§ 427. The *Past* Tenses of the Subjunctive are used with the above Conjunctions when a thing is conceived of as *not* actually taking place, whether *now* (Past-Imperfect), or in the *Past* (Past-Perfect): as,

Săpientia non *expĕtĕrētur si* nĭhil *efficĕret, Wisdom would not be coveted if it answered no end.*—Cic.

(*Si*) ūno praelio *victus* (*esset*) Ălexander, bello *victus esset, Conquered in one battle, Alexander would have been conquered in the* (*entire*) *war.*—Liv.

§ 432. The Subjunctive is also used with or without a Conjunction, to signify that an hypothesis is assumed or granted for the purpose of argument (*Subjunctīvus Concessīvus*): as,

Mălus cīvis Cn. Carbo fuit:—*fuĕrit* ălĭis; tĭbi quando esse coepit, *Cnaeus Carbo was a bad citizen, was he? (Granted that) he was so to others, when did he begin to be so to you?*—Cic.

Vērum, *ut* ĭta *sit,* tămen non pŏtes hoc praedĭcāre, *Yet* (*granting*) *that it is so, yet you cannot affirm this.*—Cic.

SYNONYMS.

1. **Ŏbēdio, īvi, ītum,** 4 (ob, audio), *to obey* in any given case; not as a servant or subject, but as one enjoying a certain freedom. **Pāreo,** ui, ĭtum, 2, *to obey* as a servant or subject. **Dicto audientem esse,** *to obey orders* as a soldier or official. All these expressions denote *obedience as an obligation,* and are followed by the dative. **Obsĕquor,** cūtus, 3; **Obtempĕro,** āvi, ātum, 1; and **Mōrĭgĕror,** ātus, 1; denote *a voluntary act.* Obsĕquor, *to obey readily, to comply with, humour.* Obtempĕro, *to listen to reason or persuasion.* Mōrĭgĕror, *to humour, gratify* (also all with dative):—

Jŭbae barbăro pŏtius ŏbēdiens fuit quam nuntio Scĭpiōnis obtempĕrāvit, *He ather chose to obey the barbarian Juba than to listen to the messenger of Scipio.* -Hirt.

Obsĕquar vŏluntāti tuae, *I will yield to your wishes.*—Cic.

Sic mĭhi semper obtempĕrāvit tanquam fĭlius patri, *He always rendered me such obedience as a son renders to his father.*—Cic.

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2. **Praeda**, ae, *f.*, *any sort of plunder or pillage in war.* **Mānūbiae**, ārum, *f.* (mānus), *spoils taken from the foe, the honourable booty of the soldier.* **Spŏlium**, i, *n.* (often used in plur.), *arms taken from the person of an enemy.* When a Roman general slew the general of the foe and despoiled him of his armour, the spoils thus acquired were called *spŏlia ŏpīma.* **Răpīna**, ae, *f.*, *rapine; the dishonourable spoils of the robber who violates the peace of his country:*—

Dūbĭtāmus quid iste in hostium praeda mōlītus sit, qui mānūbias tantas ex Mĕtelli mānūbiis sĭbi fēcĕrit! *Do we doubt what that fellow would have attempted with the booty of the foe, who from the spoils of Metellus made for himself spoils so great?*—Cic.

Ea rīte spŏlia ŏpīma hăbentur quae dux dūci dētraxit, *Those are properly considered* spolia opima *which one general has stripped from another.*—Liv.

PHRASES.

Eng. *To give the signal to retreat.* Lat. *Rĕceptui dăre signum.*
„ *To postpone to another time.* „ *In ălĭud tempus differre.*

Exercise XLVII.

1. If you wish (*subj.*) to enjoin anything on an inferior, you will (*subj.*) the more easily have all men obedient to you if you have yourself first established that law[1] over (*in* with *acc.*) yourself and your own. 2. If he as[2] a-young-man had not served-in-the-army,[3] his father being (then) commander, he might seem either to fear the foe, or the command of his father. 3. If soldiers (*sing.*) greedy of spoil, were-to-enter an inhabited[4] place (*plur.*) they could not be restrained[5] from wandering-to-and-fro.[6] 4. If he had received them into the citadel, the Roman army, shut up within walls, might have been destroyed. 5. Almost more were slain in flight than in the battle, nor would any man[7] have survived had not night intervened. 6. Either a frightful[8] slaughter of the fugitives[9] or a fierce and dangerous attack upon the pursuers[9] would have taken place (*say* been), had not Marius quickly given the signal to retreat. 7. If the opportunity for any thing (*gen.*) pass by, in vain will you then seek (*subj.*) it when lost (*part.*). 8. If a good reputation is-better-than riches, and money is so greatly[10] sought after,[11] how much more ought glory to be sought for? 9. Arms are of little (value) abroad unless there is counsel at home. 10. "If you are a god," said the ambassadors, "you ought to bestow benefits on mortals, not take their own away." 11. Socrates said to his slave, "I would beat you if I were not angry." He postponed the admonition of the slave to another time: at that time he admonished himself. 12. Let those things,[12] forsooth (*sāne*), be advantages,[13] which are (so) regarded, (as) honours, riches, pleasures, (and) the rest; yet in partaking of[14] those very (things) an eager enjoyment[15] is disgraceful.

[1] Si id prius ipse jūris stătuĕris.
[2] *As* not expressed. St. L. Gr. 217.
[3] Mĕreo, 2: stīpendia being understood. [4] Frĕquens, ntis.
[5] Contĭneo, ui, ntum, 2.
[6] Discursus, ūs. [7] Quisquam.
[8] Foedus. [9] *Pres. part.*
[10] Tantŏpĕre.
[11] Expĕto, īvi, ītum, 3.
[12] Ista. St. L. Gr. 369. [13] Bŏna, ōrum.
[14] Pŏtior, 4. Use *gerund. part.*
[15] *Eager enjoyment*, gestiens laetĭtia.

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XLVIII.—THE SUBJUNCTIVE MOOD—*continued.*

2. THE SUBJUNCTIVE OF DOUBT OR UNCERTAINTY.

§ 433. The Subjunctive is used *after* words denoting doubt or uncertainty: as,

Quum *incertus* essem ŭbi *esses*, *As I was uncertain where you were.*—Cic.

§ 434. *Indirect Questions.*—An Indirect Question is one which is *quoted* as being asked, or which is dependent upon some word signifying doubt or perplexity in the sentence. Such a question is expressed with the Subjunctive Mood: as,

Quālis *sit* ănĭmus ipse ănĭmus *nescit*, *What is the nature of the mind, the mind itself knows not.*—Cic.

(Here the *Direct* Question would be, Qualis *est* animus? § 408.)

Diŏgĕnes *dispŭtare* sōlēbat, quanto rēgem Persārum vītā fortūnāque *sŭpĕrāret*, *Diogenes used to argue how much he had the advantage of the king of Persia in living and fortune.*—Cic.

(Direct Question: Quanto regem Persarum supero? *How much have I the advantage?* etc.)

Dii utrum *sint*, necne *sint*, *quaerĭtur*, *The question is raised whether there are gods or no?*—Cic.

(Direct Question: Utrum dii *sunt*, necne *sunt*?)

Multae gentes *nondum sciunt*, *cur* lūna *dēfĭciat*, *Many nations are still in ignorance why the moon is eclipsed.*—Cic.

(Direct Question: Cur luna *deficit*?)

Obs. Thus, quae tu *scias* scio, is *I know what it is you know:* but quae tu *scis*, scio, *What you know, I know also.*

§ 435. In expressing Indirect single Questions, **num** (see § 412) is used without any negative force: as,

Quaero .... *num*, ălĭter ac nunc ēvĕnĭunt, *ēvĕnīrent*, *I ask whether they would turn out otherwise than they do?*—Cic.

Exsistit hoc lŏco quaedam *quaestio* subdifficĭlis, *num* quando ămīci nŏvi vĕtĕrĭbus *sint* antĕpōnendi, *A somewhat difficult question here arises: whether new friends are ever to be preferred to old ones?*—Cic.

§ 436. In Indirect Questions with more than one alternative the following particles are used:—

Quaerĭtur,	**utrum**	**an**	**an.**
	-nĕ	**ăn**	**ăn.**
	(omitted)	**-nĕ**	**-nĕ.**
	num	**an**	**an.**

§ 438. The particle **an** is used after some expressions denoting uncertainty or hesitation; especially after **haud scio, nescio, dŭbĭto, dŭbium est, incertum est**: as,

Aristotĕlem, excepto Plătōne, *haud scio an* recte *dixĕrim* princĭpem

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phĭlŏsŏphōrum, *With the exception of Plato, I am inclined to think I should be right in calling Aristotle the first of philosophers.*—Cic.

Dŭbĭto an Vĕnŭsiam *tendam*, et ĭbi *exspectem* de lĕgiōnĭbus, *I am half-inclined to direct my course to Venusia, and there wait news concerning the legions.*—Cic.

Contĭgit tĭbi quod *haud scio an* nēmĭni, *The lot has fallen to you which* perhaps *has fallen to no one else.*—Cic.

Obs. The phrases *haud scio an, nescio an, dŭbito an*, always imply the *probability* of the truth of the proposition which they introduce. They have thus the opposite force to the English "*I don't know whether.*"

§ 440. The Subjunctive is sometimes used in questions indicating *perplexity*, where the Verb *dŭlĭto* may be supplied (*Subjunctīvus dŭbĭtātīvus*): as,

Quid hoc hŏmĭne *făciātis*, *What are ye to do with this man?*—Cic.

Quid ăliud *făcĕret*, *What else was he to do?*—Cic.

Quid *ēnŭmĕrem* artium multĭtūdĭnem, *Why should I enumerate a multitude of arts?*—Cic.

SYNONYMS.

1. **Expĕdio**, īvi, ītum, 4 (ex pes), lit. *to free the feet; to disengage, relieve of difficulty.* **Extrĭco**, āvi, ātum, 1 (ex, trĭcae), *to extricate* or *disengage*, as an animal would free itself from the meshes of a net:—

Cūris expĕdĭtus, *Released from care.*—Hor.

Cerva extrĭcāta densis plăgis, *A roe escaped from the close meshes of the net.*—Hor.

2. **Expĕrior**, ertus, 4, *to try, to learn something by experiment.* **Tento**, āvi, ātum, 1, *to try by feeling; carefully to sound or test.* **Pĕrīclĭtor**, atus, 1, *to attempt or make trial of, facing the danger arising from the experiment:*—

Expĕrīri ălĭcŭjus perfĭdiam, *To experience a man's perfidy.*—Cic.

Ĭter tentāre viā nĕgātā, *To attempt to go by a forbidden route.*—Hor.

Tentāre vēnas ălĭcŭjus, *To feel a man's pulse.*—Suet.

Extrēma pĕrīclĭtāri, *To brave the greatest dangers.*—Cic.

Extrēma expĕrīri, *To try one's last resource.*—Sall.

3. **Aemŭlus**, i, *m.* (fem. aemŭla: both being strictly adjectives), *one who is behind his opponent, and is striving to be even with him.* **Certātor**, ōris, *m.*, *one who vies with his opponent, being on the same footing with him.* **Rīvālis**, is, *c.* (strictly, *one who lives by the same stream as another*), *a competitor in love.*

4. **Īra**, ae, *f.*, *anger, as a passion.* **Īrācundia**, ae, *f.*, *habitual inclination to anger, passionateness:*—

Īra quo distet ac īrācundia appāret; quo ēbrius ab ēbrĭōso, et tĭmens a tĭmĭdo, *It is plain how anger differs from angry temper; as a drunken man from a sot, and a man in fear from a coward.*—Sen.

5. **Perfŭga**, ae, *m.*; **transfŭga**, ae, *m.*; *a deserter who goes over to the enemy.* He is perfŭga with regard to those *to whom he flies*; transfŭga, with regard to those *whom he abandons.* **Prŏfŭgus**, i, *m.*, *a fugitive who from misfortune leaves his home.* **Fŭgĭtīvus**, i, *m.*, *a runaway*, whether slave or otherwise:—

Perfŭga ab eo vēnit in castra Fabrĭcii, *A deserter came from him into the camp of Fabricius.*—Cic.

Prōdĭtōres et transfŭgas arbŏrĭbus suspendunt, *Traitors and deserters they hang upon trees.*—Tac.

Ităliam fāto prŏfŭgus vēnit, *To Italy, exiled by fate, he came.*—Virg.

Fŭgĭtīvi, făcĭnŏrōsi, barbări, *Runaway slaves, outlaws, barbarians.*—Cic.

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PHRASES.

Eng. *To apply oneself to any object.*	Lat. *Incumbĕre in (ad) ălĭquam rem.*
„ *To behave or conduct oneself.*	„ *Se gĕrĕre.*

Exercise XLVIII.

1. Many (persons) doubt what is best, many what is advantageous for them, many what becomes (them), some even what is lawful. 2. I easily understood, Quirites, both what judgment[1] you would form of (*de*) me, and what you would prescribe[2] to others. 3. You see what the case is (*subj.*): now consider what must be done. 4. Wherefore see whether you ought to hesitate[3] with all zeal to apply yourselves to that war, in which the glory of your name, the safety of your allies, the fortune of very many of your (fellow-) citizens, together-with the (interests of) the state, are defended (*subj.*) 5. Perhaps it will now be asked how, since these things are so, the remainder of the war can be important (*magnus*). 6. Therefore, on-account-of this avarice of the commanders, who does not know what calamities our armies sustain (*gĕro*) wherever they come?[4] 7. I am delighted[5] to make trial whether the earth has brought forth (*ēdo*) other Carthaginians, or (whether) they are the same that fought at (*ăpud*) the Aegatian islands: and whether this Hannibal be the rival of Hercules or the slave of the Roman people. 8. In the mean time, however, he sent deserters and other suitable (persons) to investigate (*sup.*) where Jugurtha was, and what he was doing; whether he was with few (attendants), or had an army; how (*ut*) he conducted himself (now that he was) conquered. 9. But Marius, when he had wasted several days, deliberated whether he should abandon[6] the undertaking, since it was to-no-purpose,[7] or (whether he should) wait for (good) fortune. 10. I know not whether anger be a more (*magis*) detestable, or hideous vice. 11. Whether Pompey wishes to make-a-stand,[8] or to cross the sea, is unknown.[9] 12. This also is doubtful, whether the ambassadors sent to the Boii were violated, or whether the attack[10] was made on the triumvirs as-they-were-measuring (*part.*) the territory.

[1] *To form a judgment of any one,* jūdicāre (ălĭquid) de . . .
[2] Praescrĭbo, psi, ptum, 3.
[3] Dūbĭto in the sense of *to hesitate* is followed by inf.
[4] Quōcunque ventum sit.
[5] Say, *it delights* (*me*), jŭvat.
[6] Ōmitto, mīsi, missum, 3.
[7] Frustra.
[8] Rĕsisto, stiti, 3.
[9] Pass. of nescio.
[10] Impĕtus, ūs, *m.*

XLIX.—THE SUBJUNCTIVE MOOD—*continued.*

3. THE SUBJUNCTIVE EXPRESSING A WISH.

§ 443. *Subjunctīvus Optatīvus.*—The Subjunctive is often used without any preceding Verb, to express a *wish.*

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§ 444. The Present Tense Subjunctive expresses a wish regarded as attainable: as,

Intĕream sī vălĕo stāre, *May I be a dead man, if I can stand hail!*—Hor.

Vălĕant cīves meī, *sint* beātī, *May my fellow-citizens prosper, may they be happy!*—Cic.

Especially with **ūtĭnam**, *O that!* as,

Ūtĭnam mŏdo cōnāta perfĭcĕre *possim*, *O that I may only accomplish my aims!*—Cic.

§ 445. The First Person Plural of the same Tense is used to express *mutual encouragement*: as,

Dum vīvĭmus *vīvāmus*, *While we live let us live!*
Imĭtēmur nostros mājōres, *Let us imitate our ancestors!*—Cic.

Obs. In the same way is used the Pres.-Perf. mĕmĭnĕrim: as,
Mĕmĭnĕrĭmus, *Let us remember!*

§ 447. Very often a Verb of *wishing* is expressed, and followed by the Subjunctive either with or without *ut*:

(1.) **Opto**, *I wish*, is generally construed with **ut** and the Subjunctive (less frequently with the Infinitive): as,

Optāvit ut in currum patris *tollĕrētur*, *He (Phaethon) desired that he might be taken up into his father's chariot.*—Cic.

(2.) **Vŏlo**, **Nōlo**, and **Mālo**, are frequently found with **ut** and the Subjunctive; also very often with **ut** omitted: as,

Mālo te săpiens hostis *mĕtuat*, quam stulti cīves *laudent*, *I had rather a wise enemy should fear you, than that foolish citizens should praise you.*—Cic.

Nōlo accūsātor in jūdĭcium pŏtentiam *affĕrat*, *I would not have an accuser bring personal influence with him into a court of justice.*—Cic.

SYNONYMS.

1. **Poena**, ae, *f.*, general term for *penalty, punishment.* **Supplĭcium**, i, *n.* (supplex), usually, *severe* or *capital punishment.* **Crŭcĭātus**, ūs, *m.* (crux), *torture, agony*, as of a man on the *cross.* **Tormentum**, i, *n.* (torqueo), *a racking torture*, intended to extort confession:—

Supplĭcium est poena peccāti, *Punishment is the penalty for a crime.*—Cic.

Supplĭcium crūdēlissĭme sūmĕre, *To inflict punishment with very great cruelty.*—Cic.

Quod tormentis invēnīre vis, fătēmur, *That which you have a mind to extort by torture, we confess.*—Cic.

Mortem nātūrae poenam pūtat esse: īrācundiae tormentum atque crŭcĭātum, *He thinks that death is the penalty due to nature; torture and agony to an angry temper.*—Cic.

2. **Improbus**, a, um (in-prŏbus), *dishonest, wicked:* also fig. *cruel* or *excessive.* **Mālus**, a, um, *bad by nature.* **Prāvus**, a, um, *crooked, deformed:* figuratively, *erroneous; evil, depraved:*—

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Fortūna improbа, *Cruel Fortune.*—Virg.

Lăbor improbus, *Indefatigable toil.*—Virg.

Mălа ambītio, *Evil* (or *misguided*) *ambition.*—Sall.

Prāvum ingĕnium, *A bad natural disposition.*—Sall.

3. **Cŭpīdo,** ĭnis, *f.* (esp. poet.), *a desire* or *appetite for something.* (In Cic. the word is always the proper name *Cupid.*) **Cŭpīdĭtas,** ātis, *f.*, *any desire or passion.* **Dēsīdĕrium,** i, *n.*, *longing or regret for a thing once possessed; a sense of loss:*—

Cŭpīdo atque īra pessĭmi sunt consultōres, *Passion and anger are the worst advisers.*—Sall.

Frangĕre cŭpīdĭtātes, *To crush the desires* (or *passions*).—Cic.

Dēsīdĕrium tam cāri cāpĭtis, *Regret for* (*the loss of*) *so beloved a one.*—Hor.

4. **Rĕceptus,** ūs, *m.* (re, căpio), *retreat of an army.* **Rĕceptācŭlum,** i, *n.*, *a receptacle, a place for receiving, a magazine:*—

Rĕceptui signum audīre non possūmus, *We cannot hear the signal for retreat.*—Cic.

Quăsi rĕceptācŭlum ănĭmi corpus, *The body a receptacle, as it were, for the soul.*—Cic.

PHRASES.

Eng.	*To happen contrary to expectation.*	Lat.	*Praeter spem ĕvĕnīre.*
„	*To despise this in comparison with that.*	„	*Hoc prae illo contemnĕre.*
„	*To cut off a man's retreat.*	„	*Rĕceptui ălĭquem interclūdĕre.*

Exercise XLIX.

1. Often, Campanians, have you wished to (*ut*) have the power of inflicting punishment on a wicked and detested [1] Senate. 2. Wherefore, Senators,[2] let the wicked withdraw; let them sever themselves from the good; let them gather-themselves-together into one place. 3. Let them set-out, let them not suffer the unhappy Catiline to pine-away[3] with longing for them (*sui*): if they wish[4] (to do so), they will overtake (him) by evening.[5] 4. Nothing has happened contrary to his (*ipsius*) wish, except that he has set out from Rome with me alive[6] (in it): let us wish that he may go into exile. 5. Would that Varro himself would apply himself to the case; which he certainly will do, both of his own accord, and from your urging him.[6] 6. The humanity, virtue, and love[7] of Piso towards (*in*) us all are so great that nothing can surpass it. Would that this (*ea res*) might prove (be) a pleasure (*dat.*) to him! I see indeed that it will prove (*fŏre*) a glory. 7. Would that he (*ille*) had led forth with him all his forces! 8. This army, composed[8] of men (*iis*) who preferred rather to desert their bail[9] than that army, I greatly despise in-comparison-with (*prae*) our Gallic legions. 9. I could rather wish (that) he had led forth (*subj.*) as his soldiers these whom I see flit-about (*inf.*) in the Forum; whom (I see) even come into the Senate. 10. If the immortal Gods have willed this to be the end of my consulship, to snatch[10] you, Senators, and the Roman people from (*ex*) massacre; whatever lot shall be appointed[11] for me, let it be borne. 11. Let every man know his own disposi-

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tion; let him show [12] himself a keen judge of his own good (points) and vices. 12. Miltiades, the Athenian, wished to break down [13] the bridge, and cut off the king and his army from retreat: but Histiaeus of Miletus [14] opposed (it).

[1] Dētestābĭlis.
[2] Patres Conscripti (P. C.), the designation used in addressing the Senate.
[3] Tābesco, 3.
[4] Fut. of vŏlo.
[5] Ad vespĕram.
[6] Abl. absol. *Both...and*, quum...tum.
[7] Say, *humanity, virtue, love*, or else repeat the et: St. L. Gr. 565, *Obs.* 2.
[8] Collātus (foll. by ex).
[9] *To desert one's bail*, vădīmōnium dēsĕrĕre.
[10] Ut with subj.
[11] Prōpōno, pŏsui, pŏsĭtum, 3.
[12] Praebeo, ui, ĭtum, 2.
[13] Solvo, vi, ūtum, 3.
[14] *Of Miletus*, Mĭlēsius, a, um.

L.—THE SUBJUNCTIVE MOOD—*continued.*

4. THE SUBJUNCTIVE OF PURPOSE OR RESULT.

§ 449. The Subjunctive is used with the following Conjunctions, **ŭt (ŭtī), quō**, *that, in order that;* **nē** (sometimes **ŭt nē**, *lest*), *in order that . . . not;* **quīn, quōmĭnus**, *that not*, to denote Purpose and Result.

§ 450. The Conjunction **ut**, *that, in order that, so that*, is used with the Subjunctive Mood to denote either *Purpose* or *Result*: as,

(*a.*) *Purpose.*

Rōmāni ab ărātro abduxērunt Cincinnātum, *ut* dictātor *esset*, *The Romans fetched Cincinnatus from the plough in order to be dictator.*—Cic.

Pylădes Orestem se esse dixit, *ut* pro eo *nĕcārētur*, *Pylades affirmed himself to be Orestes, in order that he might be put to death in his place.*—Cic.

Obs. Under this head falls the Subjunctive with *ut* after Verbs of *commanding, persuading, striving, wishing*, &c. (see § 451).

(*b.*) *Result.*

Tarquĭnius sic Servium dĭlĭgēbat, *ut* is ējus vulgo *hăbērētur* fĭlius, *Tarquinius was so attached to Servius, that the latter was currently regarded as his son.*—Cic.

Tempĕrantia sēdat appĕtītiōnes et effĭcit *ut* hae rectae rātiōni *pāreant*, *Temperance calms the appetites and causes that they submit to right reason.*—Cic.

Saepe fit *ut*, ii qui dēbeant, non *respondeant* ad tempus, *It often occurs that those who owe money, do not meet their liabilities at the time.*—Cic.

Si haec nuntiātio vēra non est, *sĕquĭtur ut* falsa *sit*, *If this proposition is not true, it follows that it is false.*—Cic.

Thrăsybūlo contĭgit *ut* patriam *lĭbĕrāret*, *It fell to the lot of Thrasybulus to deliver his country.*—Nep.

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Obs. The phrases, sĕquĭtur, *it follows;* restat, *it remains;* nĕcesse est, *it is necessary;* aequum, justum est, *it is right* or *just;* and the like, take for the most part, either *ut* and the Subjunctive, or an Infinitive Mood (see § 509).

§ 451. **Ut** and **nē** are used with the Subjunctive after Verbs signifying *to command, advise, request, exhort, endeavour;* **ut** in a positive, **ne** in a negative sense: as,

Cīvĭtāti *persuāsit ut* de fīnĭbus suis *exīrent*, He (*Orgetorix*) *persuaded the community to leave their own territories.*—Caes.

Te *hortor ut* hos libros de phĭlŏsŏphiā stŭdiōse *lĕgas*, *I urge you to read attentively these books of mine on philosophy.*—Cic.

Prĕcor nē me dĕsĕras, *I beg you not to forsake me.*—Cic.

Obs. 1. This Subjunctive with *ut* is usually translated by the Infinitive in English. The Latin Infinitive *never* expresses a purpose.

Obs. 2. Jŭbeo, *I order;* vĕto, *I forbid;* cōnor, *I attempt;* and, sometimes, nĭtor, *I strive*, take the Infinitive: as,

Jŭbet nos Pythius Āpollo *noscĕre* nosmet ipsos, *The Pythian Apollo bids us "know ourselves."*—Cic.

Lex pĕregrīnum *vĕtat* in mūrum *ascendĕre*, *The law forbids a foreigner to go up upon the walls.*—Cic.

Ter *sunt cōnati impōnĕre* Pēlio Ossam, *Thrice they essayed to pile Ossa on Pelion.*—Virg.

Jŭgurtha Cirtam *irrumpĕre* nītĭtur, *Jugurtha endeavours to force an entrance into Cirta.*—Sall.

Obs. 3. *Impĕro* is occasionally found with the Accusative and Infinitive: as, Ipsos abdūci impĕrābat, *He ordered the men themselves to be led away.*—Cic.

§ 453. **Quō.**—The Conjunction **quo**, *in order that; that thereby*, is used with the Subjunctive to denote a *Purpose*: **as,**

Corrūpisse dīcĭtur Cluentius jūdĭcium pĕcūniā, quo ĭnĭmīcum suum innŏcentem *condemnāret*, *Cluentius is said to have bribed the court, that thereby it might condemn his enemy though innocent.*—Cic.

Especially when there is a Comparative Adjective in its clause: as,

Lēgem brĕvem esse ŏportet, *quo* fācĭlius ab ĭmpĕrītis *tĕneātur*, *A law ought to be short, in order that it may the more easily be grasped by the unlettered.*—Cic.

(Here **quo** = **ut eo.**)

Obs. 1. But *quo* is not used like *ut* to denote a *result.*

Obs. 2. Concerning non quo, *not that*, see § 487. *Obs.* 1.

§ 454. **Nē** is used with the Subjunctive to denote a *Purpose*, **ut** being omitted; it is equivalent to ut non, quo non, *in order that . . . not; lest:* **as,**

Nōlo esse laudātor, *nē vīdear* ădūlātor, *I am reluctant to be an applauder, lest I should seem a flatterer.*—Auct. ad Her.

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Gallīnae ăvesque rĕlĭquae pennis fŏvent pullos, *ne* frīgŏre *laedantur*, *Hens and other birds cherish their young under their wings, in order that they may not be hurt by the cold.*—Cic.

§ 456. Similarly, when a *Purpose* is signified, we find

nē quis	instead of	**ut nēmo,**	*that no one.*
nē ullus	„ „	**ut nullus,**	*that none.*
nē unquam	„ „	**ut nunquam,**	*that never.*
nē usquam	„ „	**ut nusquam,**	*that nowhere.*
nēcŭbi (*i. e.* ne alicubi)		„	
nēcunde (*i. e.* ne alicunde),			*that from no quarter.*
nēquando (*i. e.* ne aliquando),			*that at no time.*

Caesărem complexus obsecrāre coepit *ne quid* grăvius in frātrem *stătuĕret*, *Embracing Caesar, he began to implore him not to come to any too severe decision against his brother.*—Caes.

Circumspectans *nēcunde* impĕtus in frūmentātōres *fĭĕret*, *Looking carefully round to see that no attack was made upon the foragers from any quarter.*—Liv.

§ 457. But if only a *Result* is signified, the forms **ut non, ut nēmo, ut nullus,** etc., must be used: as,

Ex hoc effĭcĭtur... *ut* vŏluptas *non* sit summum bonum, *From this it follows that pleasure is not the chief good.*—Cic.

Dēmosthĕnes perfēcit mĕdĭtando, *ut nēmo* plānius eo lŏcūtus pūtārētur, *By exercise Demosthenes so succeeded, that no one was considered to have been a plainer speaker than he.*—Cic.

SYNONYMS.

1. **Cōnor,** ātus, 1, *to endeavour, to try.* **Mōlior,** ītus, 4 (mōles), *to move a thing with an effort; to undertake a difficult work.* **Nītor,** nīsus and nixus, 3, properly *to lean upon, to be supported by; to make an effort, strive*:—

Magnum ŏpus et arduum cōnāri, *To attempt a great and difficult work.*—Cic.

Num montes mōlīri suā sēde părāmus? *Are we preparing to move mountains from their seat?*—Liv.

2. **Cĭbus,** i, *m., any kind of food.* **Esca,** ae, *f., food artificially prepared;* especially, *a bait.* **Ălīmenta,** orum, *n., victuals, nourishment.* **Pĕnus,** ŏris, *n.,* and ūs, *f., victuals in reference to a household; provisions*:—

Anīmālia cĭbum dentĭbus cāpessunt, (Some) *animals take their food with their teeth.*—Cic.

Quae prīma īrātum ventrem plăcāvĕrit esca, (Say) *what dish first appeased the impatient stomach.*—Hor.

3. **Lĭbertas,** ātis, *f.,* (lĭber), *freedom;* of any kind whatsoever. **Licentia,** ae, *f.* (lĭcet), in bad sense, *absence of all restraint; licence*:—

Inter lĭbertātem ac lĭcentiam incerta cĭvĭtas, *A state trembling between liberty and licentiousness.*—Tac.

Vir nōbĭlis et clārus doctrīnā, *A man well known and famous for his learning.*—Cic.

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PHRASES.

Eng.	Lat.
He was informed.	*He was made more sure, Certior factus est.*
Their design was.	*His prōpŏsĭtum fuit.*
Provision had been made against.	*Cautum ĕrat ne* (with subj.).
To take a short review of what precedes.	*Pauca supra rĕpĕtĕre.*
He imposed this task on me.	*Has mĭhi partes impŏsuit.*
As great as possible.	*Quam (quantus) maxĭmus.*

Exercise L.

1. He is dear to us on account of his merit (*plur.*): we will strive with all our might [1] that he may also (*īdem*) be so to the Senate and the Roman people. 2. By (*per*) this right hand, by the fidelity (due to) my kingdom (*gen.*), I warn and beseech you to hold (*subj.*) those dear who are related to you by birth. 3. They issued-a-proclamation [2] that no one should sell bread or any (*quis*) other cooked food in the camp. 4. As soon as Jugurtha was informed of the incorruptibility [3] of Metellus, he then at length attempted to make a surrender. 5. A decree of the Senate had been passed (made) that the town should be guarded by a garrison, and (*-que*) all the Tarentines confined within the walls. 6. No one of these was by day removed from his post,[4] in order that neither (their) arms nor (the men) themselves might be seen [5] from a distance. 7. So great a fear fell [6] upon the Romans that they fled in-all-directions (*passim*) to the sea and the ships. 8. C. Terentius Varro was sent as propraetor into Etruria, in order that from that province C. Hortilius might go to the army at Tarentum (*acc*).[7] 9. Their design [8] was to enjoy [9] freedom, the characteristic [10] of which is so to live as you please (*subj.* of *volo*). 10. Provision had been made against (*quo ne*) our having at home more coined [11] silver and brass. 11. I will take a short review of the past, that the whole (all things) may be more and more evident. 12. Statilius and Gabinius were going-to-set-fire-to [12] the city, that (*quo*), in the tumult (*abl.*), access might be made easier to the consul and the rest for whom the plots were in preparation.[13] 13. They strove (*imperf.*), some to defend the rights of the people, others (to secure) that the authority of the Senate might be as great as possible. 14. Caesar imposed on me this task, not to suffer (*subj.*) any one at all to depart from Italy. 15. By a decree of the Senate the mourning was ended in thirty days, that the sacred (rites), public or private, might not be neglected.[14]

[1] Summā ŏpe. [2] Ēdīco, xi, ctum, 3. [3] Integrĭtas. [4] Ab stātiōne mŏvēbātur. [5] Conspĭcio, exi, ectum, 3, *to see*, meaning here *to get sight of*. [6] Say, *was cast into*, injĭcio, jēci, ectum, 3, foll. by dat. [7] See Ex. XLV. Phr. [8] Say, *the design of them was*, His prōpŏsĭtum fuit. [9] Ūtor, with abl. [10] Proprium, strictly a neut. adjective. [11] Say, *stamped*, signātus. [12] Incendo, di, sum, 3 (*fut. part.*) [13] Say, *were being prepared*, părābantur. [14] Ōmitto, mīsi, missum, 3: begin the sentence with Ne sacra, &c.

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LI.—THE SUBJUNCTIVE MOOD—*continued.*

§ 460. After words signifying *fear* or *anxiety* **ne** expresses the apprehension that something *will* occur; **ut**, that it will *not* occur: as,

Tīmēbam ne ēvēnīrent ea quae accĭdērunt, *I dreaded that those very things which have happened would come to pass.*—Cic.

Tĭmor Rōmae grandis *fuit, ne* ĭtĕrum Galli Rōmam rĕdīrent, *There was great fear at Rome, lest the Gauls should return again to Rome.*—Eutr.

Păter *terruit* gentes grăve *ne* rĕdīret sēcŭlum Pyrrhae, *The sire put the nations in dread, that the terrible age of Pyrrha might be coming again.*—Hor.

Omnes lăbōres te excĭpĕre vĭdeo; *tĭmeo ut* sustĭneas, *I see you undertake all possible labours; I am afraid you will not stand them.*—Cic.

Obs. But instead of *ut*, we often find *ne non;* especially in negative sentences: as,

Tĭmeo *ne non* impetrem, *I fear I shall not prevail.*—Cic.

Non vĕreor *ne* tua virtus ŏpīniōni hŏmĭnum *non* respondeat, *I have no fear that your worth will fail to answer the expectations of men.*—Cic.

§ 461. **Quīn**, *that not, so that not*, is used with the Subjunctive after *negative*, or *virtually negative sentences* only. It is used,

(1.) After negative sentences containing Verbs of *hindering*: as, Non prŏhĭbeo, *I do not prevent;* Non rĕtĭneo, *I do not restrain;* Non rĕpugno, *I do not object;* and the like.

(2.) After such negative phrases as Non est dŭbium, *There is no doubt;* Quis dŭbĭtat, *Who doubts?* Fĭĕri non potest, *It cannot be;* Nĕgāri *non* pŏtest, *It cannot be denied;* and the like.

(3.) After negative sentences generally, to denote that a certain thing never happens *without* something else happening.

Obs. Under *negative* sentences are included those virtually so; as when *quis* expects the answer *No:* also those containing such words as vix, *scarcely;* părum, (*too*) *little*, &c.

(1.) *Non* possūmus, *quin* ălii a nōbis *dissentiant, rĕcūsāre, We cannot object to it that others should differ from us.*—Cic.

Vix me *contĭneo quin* in illum *invŏlem, I can scarcely restrain myself from flying at him.*—Ter.

Haud multum *abfuit quin* Ismēnias *interfĭcĕrētur, A little more and Ismenias would have been killed.*—Liv.

Obs. The expressions *haud multum abfuit, mĭnĭmum abfuit*, and the like, are always impersonal.

(2.) *Non erat dŭbium quin* Helvētii plūrĭmum *possent, There was no doubt that the Helvetii had the most influence.*—Caes.

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Haud dūbia res vīsa ..... *quin circumdūcĕret* agmen, *There appeared to be no question but he must conduct his army by a circuitous route.*—Liv.

Obs. In some cases a twofold construction is admissible: thus,

Quis ignōrat quin tria Graecōrum gĕnĕra *sint*, *Who knows not* (i. e., *there is no one who knows not*) *that there are three classes of Greeks?*—Cic.: where we might equally well have had, Quis ignōrat tria .... *esse* (§ 507).

(3.) Ĕquĭdem *nunquam* dŏmum mīsi ūnam ĕpistŏlam, *quin esset* ad te altĕra, *In fact, I have never sent a single letter home without there being a second to you.*—Cic.

Nullus fĕre dies est quin Satrius meam dŏmum *ventĭtet*, *There is hardly a day that Satrius does not keep coming to my house.*—Cic.

§ 462. **Quin** is also used with the Indicative in the sense of *Why not?* (quī ne); and expresses an animated appeal: as,

Quin ĭgĭtur expergiscĭmĭni? *Why not then be up and doing?*—Sall.
Quin conscendĭmus ĕquos? *Why not to horse at once?*—Liv.

Obs. Quin with the Imperative is used in expostulations: as,
Quin tu hoc audi, *Nay but do you hear me.*—Ter.

§ 463. **Quōmĭnus**, *that not, so that not*, is similar to *quin*, and is used with the Subjunctive after words and phrases which signify *hindrance;* as, impĕdio, *I impede;* prŏhĭbeo, *I prevent;* offĭcio, *I obstruct*, etc.; also after per me stat, fit, *it is owing to me* (that something does *not* take place): as,

Non *rĕcūsābo quōmĭnus* omnes mea scripta *lĕgant*, *I will not object to all men's reading my writings.*—Cic.

Caesar cognōvit *per Afrānium stāre quōmĭnus dīmĭcārētur*, *Caesar ascertained that it was owing to Afranius an engagement did not take place.*—Caes.

SYNONYMS.

1. **Dŏlus**, i. *m.* (δόλος), *guile, treachery;* always in a bad sense. **Fraus**, dis, *f.*, *dishonesty;* especially *in acts.* **Fallācia**, ae, *f.*, *deceit;* especially *deceit in speaking.* **Astus**, ūs, *m.* (ἄστυ), *subtlety, craft.* **Callĭdĭtas**, ātis, *f.*, *the wariness arising from experience; adroitness, cunning.* **Sollertia**, ae, *f.*, *ingenuity, cleverness;* in good sense:—
Versāre dŏlos astu, *Cunningly to practise tricks.*—Virg.
Ne qua fraus, ne quis dŏlus adhĭbeātur, *That no dishonesty, no guile may be used.*—Cic.
Hic, ex fraude fallāciis, mendāciis, constāre tōtus vĭdētur, *This man seems to be wholly made up of trickery, deception, and falsehood.*—Cic.

2. **Necto**, xui, xum, 3, *to twine, weave.* **Nexo**, āvi, ātum, 1, frequentative of *necto.* **Nōdo**, āvi, ātum, 1, *to tie up in a knot.* **Ligo**, āvi, ātum, 1, *to bind so as to prevent things from falling asunder.* **Vincio**, nxi, nctum, 4, *to bind so as to deprive of freedom:*—
Nectĕre cōrōnam, *To weave a garland.*—Hor.
Nōdāti crīnes, *Knotted hair.*
Vincīre hōmĭnem, *To put a man in chains.*—Liv.

3. **Extemplo** (perh. ex, templum), *in a moment, forthwith.* **E vestīgio**, *on the spot, straightway; in reference to place.* **Rĕpente**, *suddenly, unexpectedly.* **Sŭbĭto**, *suddenly*, as *not seen beforehand.*

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4. **Portus**, ūs, *m.*, *a harbour, port.* **Stătio**, ōnis, *f.*, *a road or anchorage for ships to ride in* :—

Stătio mălĕfīda cărīnis, *An anchorage treacherous to shipping.*—Virg.
Plēnissĭmus nāvium portus, *A harbour very full of ships.*—Cic.

5. **Vendo**, dĭdi, dĭtum, 3 (vĕnum, do), *to sell, dispose of by sale.* **Vendito**, āvi, ātum, 1 (frequent. of vendo), *to offer for sale; to hawk about; to extol* (as a pedlar his wares). **Mancĭpo**, āvi, ātum, 1 (mănus, căpio; the thing being symbolically laid hold of by the hand), *to alienate from oneself and legally transfer property.*

6. **Aegrē**, *with much ado:* refers to the agent. **Vix**, *hardly, scarcely:* signifies that a thing was near not taking place.

PHRASES.

Eng. *I fear that I shall.*	Lat. *Vĕreor nē, with subj.*
„ *I fear that I shall not.*	„ *Vĕreor ut, with subj.*
„ *To take anything amiss, be offended at anything.*	„ *Aegre, grăvĭter, mŏleste ferre.*
„ *It was owing to you (that something did not happen).*	„ *Per te stĕtit quōmĭnus, with subj.*
„ *There is hardly a day.*	„ *Dies fĕre nullus est.*

Exercise LI.

1. Crispinus, fearing that some treachery was being planned[1] by the Carthaginian, had sent messengers to[2] the neighbouring states. 2. I am afraid that we shall be cut off (*interclūdo*). 3. I fear that Caesar is going-to-give-up the-city to be plundered by his soldiers.[3] 4. I fear that Dolabella will not be of much[4] service to us. 5. On-the-side-of (*ăpud*) the Romans there was a fear that the enemy would at once attack the camp. 6. I fear you will not support all the toils which I see you undertaking (*infin.*). 7. If Pompey should remain, I fear that he cannot have an army sufficiently strong. 8. I do not doubt that you will zealously do everything (in your power) for the sake of Lamia himself. 9. Such is the confusion that there is no one who does not wish to be anywhere rather than where he is. 10. Death does not deter the wise man from consulting (the interests of) the state and his own (*suus*). 11. The soldiers of Caesar were with difficulty restrained from bursting into the town, and they were offended (see Phr.) because they did not obtain possession of the city (*abl.*). 12. It was owing to Trebonius that they did not obtain possession of the city. 13. Nor does age prevent our retaining a fondness[5] for cultivating[6] land. 14. And will any one doubt that the war ought to be entrusted[7] to him who seems (*subj.*) to have been born to terminate[8] all the wars of our time[9]? 15. And will any one doubt what he will achieve (*fut. subj.* of *prōfĭcio*) by valour, who has achieved (*perf. subj.*) so much by his influence? 16. I do not doubt that you will achieve great things.

[1] Say, *woven*, necto: *plot*, consĭlium.
[2] Use circa, with acc.
[3] Say, *to* (*his*) *soldiers, to be plundered* (dīrīpio).
[4] Say, *enough* (sătis): *to be of service*, prōsum, fui, prōdesse (with dat.).
[5] Use plur. of stŭdium.
[6] Use the gerundive in agreement with the substantive (*gen.*).
[7] Permitto, mīsi, missum, 3.
[8] Use prep. ad with gerundive (confĭcio)
[9] Say, *of our memory.*

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LII.—ORATIO OBLIQUA.

§ 464. When a speech is reported not in the exact form in which it was delivered, but so as to make the speaker the Third Person instead of the First, it is called *ōrātio oblīqua:* as,

Caesar lēgātis respondit: diem *se* ad dēlībĕrandum sumptūrum (esse), *Caesar made answer to the ambassadors that he would take a day to consider.*—Caes.

(Words of Caesar reported in their original form: Diem *ego* ad dēlibĕrandum *sūmam, I will take a day to consider.*)

§ 465. When a speech is thus transferred to the *oblique* form, the following changes of Mood take place:—

(A.) The Indicative Mood used in *direct* and *independent* statements is changed into the Infinitive.

(B.) The Indicative Mood used in *dependent Relative* sentences is changed into the Subjunctive.

(C.) The Indicative Mood used in *Questions* becomes the Subjunctive.

(D.) The Imperative Mood becomes the Subjunctive.

(E.) The Subjunctive Mood used in the *Apodosis* of an hypothetical sentence becomes the Infinitive.

§ 466. (A.) All direct and independent statements, when transferred to the *oratio obliqua*, become dependent upon some such Verb as dixit, *he said*, expressed or implied, and therefore the Accusative Case takes the place of the Nominative, and the Infinitive Mood the place of the Indicative (§ 507): as,

Ariovistus respondit, ... Aeduis se obsĭdes *reddĭtūrum* non *esse*, *Ariovistus answered that he would not restore the hostages to the Aedui.*—Caes.

(Direct form: Obsĭdes non reddam.)

Ariovistus ad Caesărem lēgātos mittit, "*velle se* de his rēbus ăgĕre cum eo," *Ariovistus sends ambassadors to Caesar (saying) that he wished to speak with him on these points.*—Caes.

(Direct form: Vŏlo de his rēbus tēcum ăgĕre.)

§ 467. (B.) The subordinate Verbs in Relative sentences, used by the original speaker in the Indicative Mood, are turned into the Subjunctive in the *oratio obliqua:* as,

Caesar lēgātos cum his mandātis mittit,.. haec esse *quae* ab eo *postŭlāret*, *Caesar sends ambassadors with these instructions,..that the following were the demands he made of him*, &c.—Caes.

(Direct form: Haec sunt quae a te *postŭlo.*)

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Apud Hypănim flŭvium Aristŏtĕles ait, bestiŏlas quasdam nasci, *quae* ūnum diem *vīvant, On the banks of the river Bog, Aristotle tells us there are insects produced which live only one day.*—Cic.

(Direct form : Sunt bestiŏlae quaedam *quae* ūnum diem *vīvunt.*)

Obs. But if a statement of the *writer's* be interwoven with the *oratio obliqua*, it of course stands in the Indicative : as,

Quis pŏtest esse tam āversus a vēro, qui nĕget haec omnia, *quae vĭdemus*, deōrum immortālium pŏtestāte admĭnistrāri, *Who can be such a stranger to truth, as to deny that all these things*, which we see, *are managed by the power of the immortal Gods ?*—Cic.

§ 468. (C.) *Questions* transferred to the *oratio obliqua* take the Subjunctive Mood; being dependent upon *rŏgāvit*, or some such word, expressed or understood (§ 434): as,

Fŭrĕre omnes trĭbūni plēbis .. "quidnam id rĕi *esset?*" *All the tribunes of the commons were furious: (they asked)* "*What did that mean?*"—Liv.

(Direct question : Quidnam id rei *est?*)

Quid de praedā făciendum *censērent, What did they think should be done about the spoil?*—Liv.

(Direct question : Quid de praedā făciendum *censētis?*)

§ 469. But when the Interrogative form is merely rhetorical, the question containing its own answer, and being therefore equivalent to a direct statement, it is usually expressed with the Accusative and Infinitive: as,

"Si vĕtĕris contūmēliae oblīvisci vellet, num ĕtiam rĕcentium injūriārum mĕmŏriam dēpōnĕre *posse?*" "*Even if he were willing (he said) to forget an ancient affront, could he banish the recollection of recent injuries?*"—Caes.

(Here, *num* dēpōnĕre posse = *non* dēpōnĕre posse.)

Interrŏgābat .. "*quando ausūros* exposcĕre rĕmĕdia, nĭsi .. etc." *He asked* "*When* would *they venture to demand redress, if not* .. etc.?"—Tac.

(*Quando* ausūros = *nunquam* ausuros.)

An quicquam *esse* sŭperbius? *Could anything be more arrogant?*—Liv.

(*An quicquam* esse = *nĭhil* esse.)

§ 470. (D.) *Commands* and exhortations, when transferred to the *oratio obliqua*, also take the Subjunctive; *impĕrāvit*, or some such word, being expressed or understood (see § 451): as,

(Orāre) ..*ferrent* opem, *adjŭvārent*, (*He begged them*) *to come to his assistance and help.*—Liv.

"Sin bello persĕqui persĕvērāret, *rĕmĭniscĕrētur* pristĭnae virtūtis Helvētiōrum," "*If however he should be bent on prosecuting the war against them, (he bad him) remember the original prowess of the Helvetii.*"—Caes.

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§ 471. (E.) Verbs used by the speaker in the Subjunctive for the most part remain in the same Mood in the *oratio obliqua*: as,

Caesar respondit .. "nullos in Galliā vācāre agros, qui dări tantae multĭtūdĭni *possint*," *Caesar replied .. that "there were no lands in Gaul that could be given to so vast a multitude."*—Caes.

(Direct form: "Nulli in Gallia vacant agri, qui dari *possint*:" comp. § 480.)

"Intellectūrum quid invicti Germāni, .. *qui* inter quātuordĕcim annos tectum non *sŭbissent*, virtūte *possint*," "*He (Caesar) would learn what the unconquered Germans, who for fourteen years had not had a roof over their heads, could do in the field of battle.*"—Caes.

(Direct form also: "Qui subissent (§ 476) .. possint" (§ 434).

SYNONYMS.

1. **Jusjūrandum,** jūrisjūrandi, *n.*; and **Jūrāmentum,** i, *n.*; denote *a civil oath.* **Sacrāmentum,** i, *n.*, is *a military oath,* by which a soldier pledges himself not to forsake his standard:—

Obligāre ălĭquem mĭlĭtiae sacrāmento, *To bind a man by oath to be a soldier.* —Cic.

Jūrāvi vērissĭmum pulcherrĭmumque jusjūrandum, *I swore a most true and honourable oath.*—Cic.

2. **Ītĕrum,** *a second time.* **Rursum** and **Rursus,** *once more, another time.* **Dēnuo** (de nŏvo), *anew.* **De intĕgro,** *quite afresh, as if nothing had been done before:*—

Fābŭlam ītĕrum lĕgĕre, *To give a play a second reading.*—Cic.

Ītĕrum atque tertium trĭbūnus, *Tribune for a second and a third time.*—Cic.

Rursus instāre et proelium rĕdintegrāre coepērunt, *They began to press the attack once more, and to renew the engagement.*—Caes.

3. **Infans,** ntis, *c.* (in, fāri), *an infant; a child in his (or her) earliest years.* **Puer,** ĕri, *m., a male child, a boy in his dependent years,* from about seven to sixteen. **Adŏlescens,** ntis (ad and rt. ol-, *to grow*), *a youth growing up into manhood,* from about sixteen to twenty-four. **Jŭvĕnis,** is, *c., a young man or woman in the prime of life,* from about twenty-five to forty-five.

4. **Silva,** ae, *f.*, any *forest* or *wood.* **Saltus,** ūs, *m., a wild place* or *wood among mountains:* often *a mountain defile* or *pass.* **Nĕmus,** ŏris, *n., woodland with pastures.* **Lūcus,** i, *m., a sacred grove.*—

Silvae rĕcentes saltusque rĕcondĭti, *Woods freshly leaved and hidden glades.* —Catul.

Te nĕmus omne cănent, *Thy praise all the woodland shall sing.*—Virg.

Pios errāre per lūcos, *To roam through hallowed groves.*—Virg.

Exercise LII.

1. He shows[1] (them) that the war must be waged on a plan widely different from that[2] on which it has been waged before. 2. The whole multitude shouts out together[3] that Vercingetorix is a most excellent general, and[4] that the war could not[4] be managed with greater skill (*rătio*). 3. The equites shout out together that it should be enacted[5] by a most sacred oath, that that man[6] should not be received within a house, who has not twice ridden-through the enemy's forces. 4. Considius says that the mountain which he wished (*perf. subj.*) to be seized[7] by Labienus is held by the enemy.

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5. He said that if they wish to try a second time, he was ready to fight (*dēcerto*) again. 6. Ariovistus sends ambassadors to Caesar (saying) that he wished to speak of (*de*) those things which had begun [8] to be treated-of [9] between them, and [4] had not [4] been finished. 7. To (*ad*) this (*pl.*) Caesar replied that he would preserve the city, if, before the battering-ram touched (*pluperf. subj.*) the walls, they had surrendered themselves. 8. They relate that Ptolemy, son of Lagus, (when) an infant, being exposed by his mother in the woods, was preserved by an eagle. 9. He said that even [10] the bravest of all those of whom Troy could boast, ought not to attempt [11] those things which could not be done. 10. Liscus says that there are some whose influence with the common-folk [12] is of the greatest weight.[13] 11. Caesar sends ambassadors (urging that) he should render this favour to himself and the Roman people; (that) he should restore the hostages which he had from the Aedui. 12. Scipio said that it was (being) reported [14] to him that certain knights were declining [15] that (military) service. If any were so disposed (*ănĭmātus*) let them (said he) express [16] what they felt; he would hear them indulgently.[17] 13. To the armed soldier, carrying nothing with him besides the implements of war, what (he asked) was unsurmountable? To take [18] Saguntum what danger,[19] what toil,[19] for (*per*) eight months, had not been gone through [20]?

[1] Say, *teaches* (dŏceo).
[2] *On a plan widely different from*, longe ălĭā rătiōne atque . . .
[3] Express *together* by cum (con) in composition.
[4] *And . . . not*, nĕc.
[5] Confirmāri ŏportĕre.
[6] Is: see St. L. Gr. 372.
[7] Occŭpo, āvi, ātum, 1.
[8] *To begin*, before a passive verb, is expressed by the passive form coeptus sum.
[9] Ăgo, ēgi, actum, 3.
[10] *Even . . . not*, nē . . . quĭdem.
[11] Tento, āvi, ātum, 1.
[12] Plebs, plēbis, *f.*
[13] *To have the greatest weight*, plūrĭmum vălēre.
[14] Rĕnuntio, āvi, ātum, 1.
[15] Dētrecto, āvi, ātum, 1.
[16] Exprōmo, psi, ptum, 3.
[17] Cum bŏnā vĕniā.
[18] Say, *that Saguntum might be taken*, ut with subj.
[19] Partitive gen.
[20] Exhaurio, si, stum, 4 (lit. *to swallow off, drink to the dregs*).

LIII.—USE OF THE SUBJUNCTIVE WITH THE RELATIVE PRONOUN.

§ 474. The Relative and Relative particles take the Subjunctive (according to § 421) when they are used in stating not simply a fact, but a conception of the mind.

§ 475. **Qui** *hypothetical.*—The Relative **qui, quae, quod,** is followed by the Subjunctive when the clause to which it belongs contains a virtual *hypothesis* (§ 431): as,

Haec *qui* vĭdeat, nonne *cōgātur* fătēri deos esse, *Would not the man, who should see these things, be compelled to confess that there are gods?*—Cic.
(*Qui* vĭdeat = *si* quis vĭdeat, *if any one were to see.*)

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Nec quisquam rex Persārum pŏtest esse, *qui* non ante Măgōrum disciplīnam *percēpĕrit, Nor can any one be king of the Persians who has not first learnt the discipline of the Magi.*—Cic.

(*Qui non* percēpĕrit = *nĭsi* percēpĕrit, *unless he has learned.*)

Obs. To this head belongs the phrase quod sciam, *as far as I know, if only I know.*

§ 476. Hence the Relative takes the Subjunctive in stating the reason of something: as,

O fortūnāte ădŏlescens, *qui* tuae virtūtis Hŏmērum praecōnem *invēnĕris, O fortunate youth, who hast found* (i. e. *in that thou hast found*) *a Homer to be the herald of thy prowess.*—Cic.

Ut cūbĭtum discessīmus, me et de viā et *qui* ad multam noctem *vĭgĭlassem*, arctior quam sŏlēbat somnus complexus est, *No sooner had we retired to rest, than what with the journey and my having sat up to a late hour of the night, sounder sleep than usual embraced me.*—Cic.

(*Qui* vigĭlassem = *quum* vĭgĭlassem, § 483.)

§ 477. The force of **qui** as introducing a *reason* is augmented by **ut, utpŏte, quippe**: as,

Magna pars Fĭdēnātium, *ut qui* cŏlōni addĭti Rōmānis *essent*, Lătīne sciēbant, *A great part of the Fidenates, (as might well be) from their having been joined as settlers with Romans, knew Latin.*—Liv.

Multa de meā sententiā questus est Caesar, *quippe qui* ab eo in me *esset incensus, Caesar complained much of the opinion expressed by me, having been goaded on against me by him* (*Crassus*).—Cic.

Obs. But *quippe qui* is also found with the Indicative: as,

Ănĭmus fortūnā non ĕget, *quippe quae* prŏbĭtātem . . . nĕque dăre neque ērĭpĕre *pŏtest, The soul needs not fortune, since goodness she can neither give nor take away.*—Sall.

§ 478. **Qui** of *Purpose*.—**Qui** takes the Subjunctive when it involves the meaning of **ut**, and denotes a *Purpose* (§ 449): as,

Sunt multi qui ērĭpiunt ălĭis quod ălĭis *largiantur, There are many who take from one to bestow on another.*—Cic.

(*Quod* largiantur = *ut* largiantur.)

Clūsīni lēgātos Rōmam *qui* auxĭlium a sĕnātu *pĕtĕrent*, mīsēre, *The people of Clusium sent ambassadors to Rome to beg help from the senate.*—Liv.

(*Qui* pĕtĕrent = *ut* pĕtĕrent.)

§ 479. **Qui** of *Result*.—**Qui** is also followed by the Subjunctive when there is involved in it the force of **ut** as indicating a *Result* (§ 449): as,

In ēnōdandis nōmĭnĭbus, *quod* mĭsĕrandum *sit*, lăbōrātis, *In explaining names, you (Stoics) trouble yourselves to a degree that is pitiable.*—Cic.

(*Quod* mĭsĕrandum sit = *ut* mĭsĕrandum sit.)

Mājus gaudium fuit quam *quod* ūnĭversum hŏmĭnes *căpĕrent, The joy was too great for men to receive all at once.*—Liv.

(Major quam *quod* căpĕrent = major quam *ut* căpĕrent.)

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§ 480. **Qui** is especially so used after the adjectives **dignus, indignus, īdōneus,** and the like, to denote what a person is *worthy of* or *fit for :* as,

Līviānae fābŭlae non sătis *dignae* sunt *quae* ĭtĕrum *lĕgantur*, *The plays of Livius are not well worthy of being read a second time.*—Cic.

Nulla mihi vĭdĕbātur *aptior* persōna *quae* de sĕnectūte *lŏquĕrētur*, quam Cātōnis, *No character seemed to me fitter to speak concerning old-age than that of Cato.*—Cic.

Hŏmĭnes scĕlĕrāti *indigni* mihi vĭdēbantur, quōrum causam *ăgĕrem*, *The wicked men seemed unworthy that I should plead their cause.*—Cic.

§ 482. The Subjunctive is generally used after such indefinite expressions as **sunt qui,** *there are some who ;* **non dēsunt qui,** *there are not wanting men who ;* **rĕpĕriuntur,** *there are found some who :* as,

Sunt qui discessum ănĭmi a corpŏre *pŭtent* esse mortem, *There are some who think death to be the departure of the mind from the body.*—Cic.

Fŭĕre qui crĕdĕrent M. Crassum non ignārum ejus consĭlii fuisse, *There were some who believed M. Crassus to be no stranger to this scheme.*—Sall.

SYNONYMS.

1. **Ŏdium,** i, *n.* (ōdi), *hatred.* **Invĭdia,** ae, *f.* (invĭdeo), *ill-feeling, odium, envy.* **Ĭnĭmīcĭtia,** ae, *f.*, often plural (in, ămīcus), *enmity, animosity.* **Sĭmultas,** ātis, *f.* (sĭmul), *a feud, quarrel :*—

Ŏdium est īra invĕtĕrāta, *Hatred is anger deeply rooted.*—Cic.

Sĭmultātes quas mēcum hăbuit dēpŏsuit, *He laid aside the feuds he had with me.*—Cic.

Tăcĭtae măgis ĭnĭmīcĭtiae tĭmendae sunt quam ăpertae, *Silent enmity is rather to be dreaded than that which is open.*—Cic.

2. **Lĭber,** bri, *m.*, strictly, *the inner rind or bark of trees,* as writing material ; hence, *a book of any kind ; a section of a work.* **Vŏlūmen,** ĭnis, *n.* (volvo), *a roll (of parchment).* The sections of works were generally contained in separate scrolls. **Cōdex,** ĭcis, *m.*, strictly, *the trunk of a tree ;* also *a billet* or *tablet of wood waxed for writing ; a (bound) book,* as distinguished from a scroll.

3. **Obtĭneo,** ui, entum, 2, is *to hold, occupy.* **Impĕtro,** āvi, ātum, 1 (in, patro), properly, *to execute ;* hence *to obtain by entreaty.* **Ădĭpiscor,** eptus, 3, *to get* or *obtain :*—

Suam quisque dŏmum tum obtĭnēbat, *Each man at that time occupied his own house.*—Cic.

Ut quod me ōrāvisti impĕtres, *To obtain what you implored of me.*—Cic.

Summos hŏnōres a pŏpŭlo Rōmāno ădeptus est, *He obtained the highest honours from the Roman people.*—Cic.

PHRASES.

Eng. *And he who reads these.*
„ *At the very time, crisis.*

Lat. *Which (he) who reads* (subj.), *Quae qui lĕgat.*
„ *Ipso tempŏre, discrīmĭne.*

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Exercise LIII.

1. He has conquered, who has not inflamed (his) hatred by success, but softened it by clemency. 2. For there is this common fault (*vĭtium*) in men, that they disparage[1] those who are eminent. 3. He sent Gongylus of Eretria[2] to deliver a letter to the king, in which these things were written. 4. Sixteen books (*vŏlūmĭna*) of letters, sent to Atticus, were published (*ēdo*); and (he) who reads these does not feel the want of[3] a (regular) history of those times. 5. For he invited those whose character was not uncongenial with[4] his own. 6. It is thought to be (the mark) not of a liberal, but a worthless (*lĕvis*) man, to promise what he cannot perform (*praesto*). 7. He did not go to[5] parties with his father, for he[6] only very rarely came into the town. 8. He had been cruelly wronged (*vĭŏlo*) by the tyrant, who had ordered him to be sold (as a slave). 9. Then at length Titurius, who had made no provision[7] beforehand, (began to) hurry and run to and fro, as[8] is usually the case with (*in*) those who at the very time of action are compelled to be forming their plans.[9] 10. But Cotta, who had thought (*subj.*) that these things might[10] occur on the march, was in no respect found wanting[11] to the common safety. 11. Nor am I, says he, the man to be the most alarmed of you all (*ex vōbis*) by the fear of death. 12. They beg (him) to (*ut*) defend (them) from wrong on the part of Cassivellaunus (*gen.*), and to send into (their) state some one to[12] preside and hold (*obtĭneo*) the sovereign-power. 13. Caesar, in the beginning[13] of the summer, sent his lieutenant Q. Pedius to (*qui*) march[14] his legions into the interior (part of) Gaul. 14. He who obeys modestly seems to be worthy one-day[15] of ruling. 15. The character of Laelius seemed a suitable one to discourse[16] about friendship. 16. (The things) which to some seem marvellous, there are many who think[17] nothing of.

[1] Dētrăho, xi, ctum, 3 : foll. by de.
[2] Ĕretriensis.
[3] *To feel the want of*, dēsīdĕro, āvi, ātum, 1.
[4] *To be uncongenial with*, ăbhorrēre (*subj.*) ab.
[5] *To go to parties*, convīvia īnire.
[6] Quippe qui, St. L. Gr. 447.
[7] Qui nĭhil ante prōvīdisset.
[8] Say, *that which*, id quod.
[9] *To form a plan*, consĭlium căpĕre.
[10] Posse.
[11] Nĭhil dĕerat.
[12] Qui with subj. : *to preside*, praesum, fui, esse.
[13] Īnītā aestāte (*abl. absol.*).
[14] Dēdūco, xi, ctum, 3.
[15] Ălĭquando. *Of ruling*, Qui imperet.
[16] See Obs. 12 : *to discourse*, dissĕro, ui, rtum, 3.
[17] *To think nothing of*, pro nĭhilo hăbēre.

LIV.—USE OF THE SUBJUNCTIVE WITH CONJUNCTIONS.

Quum.

§ 483. **Quum.** — The Conjunction **quum** takes the Subjunctive when it denotes cause (*quum causāle*); it may then generally be translated by *as*, *since*, or *although*: as,

Quum vīta sine ămīcis insīdiārum et mētūs plēna *sit*, rătio ipsa

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mŏnet ămīcĭtias compărāre, *Since life without friends is full of treachery and alarm, reason itself bids us form friendships.*—Cic.

Quum in commūnĭbus suggestĭbus consistĕre non *audēret*, contiōnāri ex turri altā sōlēbat, *As he* (*Dionysius*) *dared not take his stand in the general platforms, he used to deliver his harangues from a high tower.*—Cic.

Phōcion fuit perpĕtuo pauper, *quum* dītissĭmus esse *posset*, *Phocion was always poor, though he might have been very rich.*—Nep.

§ 484. **Quum** also takes the Subjunctive in describing the sequence of events in proper historical narrative: as,

Sōcrătes in pompā *quum* magna vis auri argentique *ferrētur*, quam multa non dēsīdĕro! inquit, *When a great quantity of gold and silver was being carried in procession, said Socrates, "How many things there are I don't want!"*—Cic.

Quos *quum* tristiōres *vīdisset*, trīginta mĭnas accēpit, nē aspernāri Rēgis lĭbĕrālĭtātem vīdērētur, *When he* (*Xenocrates*) *saw them rather disappointed, he accepted thirty minae, in order not to seem to slight the king's liberality.*—Cic.

Obs. The Perfect and Past-Perfect Subjunctive with *quum* supply the lack of a Perfect Participle Active in Latin (comp. § 526).

§ 485. But **quum** is used with all Tenses of the Indicative to denote the precise time *at which* something takes place: as,

Quum te jam adventāre *arbĭtrābāmur*, rĕpente in mensem Quintĭlem rejecti sumus, *Just when I was looking for your arrival, I was all at once put off till the month of June.*—Cic.

Quum testes *dābo* ex Sĭcĭlĭā, quem vŏlet ille ēlĭgat, *When I shall produce my witnesses from Sicily, let him choose which he pleases.*—Cic.

Quum ver esse *coepĕrat*, *When it had begun to be spring.*—Cic.

SYNONYMS.

1. **Sēgrĕgo**, āvi, ātum, 1 (se, grex), *to separate from the rest* (lit. *from the flock*). **Sēpōno**, pōsui, pōsĭtum, 3, *to lay apart*, or *reserve*. **Sējungo**, xi, ctum, 3, *to disjoin, put asunder*:—

Ŏvesque sēgrĕgātas ostendit prŏcul, *And he points out in the distance sheep severed from the rest.*—Phaed.

Pĕcūniam in aedĭfĭcātiōnem templi sēpōsuit, *He reserved money for the building of a temple.*—Liv.

2. **Aegrĭtūdo**, ĭnis, *f.*, *heaviness of heart, soul-sickness, vexation*. **Angor**, ōris, *m.*, *oppression of mind; distress or anguish*. **Sollĭcĭtūdo**, ĭnis, *f.*, *anxiety or discomposure*. **Cūra**, ae. *f.*, *concern, care*, in general sense:—

Quantā me cūrā et sollĭcĭtūdĭne affĭcit gnātus, *How much concern and anxiety does my son cause me!*—Ter.

3. **Călămĭtas**, ātis, *f.*, *a disastrous blow, a calamity*. **Infortūnium**, i, *n.*, *a misfortune*, as the loss of property. **Mĭsĕria**, ae, *f.*, *a pressing state of affliction, misery*. **Infēlīcĭtas**, ātis, *f.*, *ill-luck, want of success*:—

Ŭbi est virtus, ĭbi mĭsĕria esse non pŏtest, *Where virtue is, (lasting) misery cannot exist.*—Cic.

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4. **Vectīgal,** ālis, *n.* (vĕho), *revenue from duty paid on imports or exports.* It is used *of all sorts of taxes.* **Trĭbūtum,** i, *n.* (trĭbuo), *the money which all citizens pay in proportion to their wealth.* **Exactio,** ōnis, *f., a levying,* or *gathering of taxes:*—

Lĕvāre agrum vectīgāli, *To release land from the payment of dues.*—Cic.

Ūnius imperātōris praeda fīnem attŭlit trĭbūtis, *The spoils of a single commander put an end to (the payment of) tribute.*—Cic.

Ācerbissĭma exactio căpĭtum, *A most cruel exaction of poll-tax.*

Exercise LIV.

1. Since he is a citizen, he must not be separated from the number of the citizens. 2. I do not doubt that you will prevail (*impĕtro*), since you promise to be[1] a friend to us. 3. When the Lacedaemonians, in a severe war, were pressing-hard-on[2] the Athenians, Codrus, laying aside his royal garb,[3] entered the enemy's camp. 4. When Chabrias, a general of the Athenians, was most bravely fighting in a naval battle, his ship began to sink (*sīdo*). Although he could have escaped from-this-position[4] if he had thrown himself into the sea, he preferred rather to perish than abandon the ship. 5. M. Atilius Regulus, although in the first Punic war he had broken the power of the Carthaginians, at last fell (*vĕnio*) into the hands of the enemy. 6. When a certain old man[5] at Athens had come into the theatre, a place was nowhere given him by his fellow-citizens: but when he had come to the Lacedaemonians, who, since they were ambassadors, were seated[6] in a certain place, they all arose together. 7. When we consider,[7] with attentive mind, the things which are past, then regret follows if they are bad, joy if they are good. 8. Never ought we to be more modest (*vĕrēcundus*) than when we speak of God. 9. When it is asked what can be done, we must look to it[8] how it is to be done. 10. When the entire management of everything[9] is in the-power-of one (man), that one (man) we call a king. 11. He acts unjustly who does not, when he can, ward off an injury from his friends. 12. In other things, when calamity comes, loss is sustained[10]; but (*at*) in revenues not only the approach of evil, but even the very fear (of it) brings a calamity.

[1] Acc. with future inf. after a verb of *promising.*
[2] Prĕmo, ssi, ssum, 3.
[3] Abl. absol., dēpŏsĭtā rēgiā veste.
[4] Say, *hence,* hinc (as first word).
[5] Quĭdam grandis nātu.
[6] *Pluperf.* of consīdeo, sēdi, sessum, 2.
[7] Intueor, ĭtus, 2 (lit. to *gaze upon*).
[8] Vīdendum est.
[9] Omnium summa rērum.
[10] Say, *is received,* accĭpĭtur.

LV.—USE OF THE SUBJUNCTIVE WITH CONJUNCTIONS

Quod (Quo), Quia, Quippe, Quoniam.

§ 486. **Quod (quo)** and **quia.**—The Conjunctions **quod** and **quia,** *because,* both take the Indicative in stating the actual reason of something: as,

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Idcirco sum tardior *quod* non invĕnio fīdum tăbellārium, *I am the more backward because I cannot find a trusty letter-carrier.*—Cic.

Urbs quae *quia* postrēma aedĭfĭcāta est, Neapŏlis (*νέα πόλις*) nōmĭnātur, *A city which, because it was the last built, is called Neapolis* (*Newtown*).—Cic.

Obs. Quia states a reason more directly and positively than *quod*.

§ 487. But when it is implied that a supposed reason is *not* true in point of fact, the Subjunctive with *non quod, non quia*, is used.

The difference between the use of **quia** or **quod** with the Indicative and with the Subjunctive, is clearly seen in the following example:—

Pūgĭles ĕtiam quum fĕriunt adversārium ingĕmiscunt, *non quod dŏleant* ănĭmove *succumbant*, sed *quia* profundendā vōce omne corpus *intendĭtur, Prize-fighters even when in the act of striking an antagonist, fetch a groan; not because they are in pain* (supposed, but *false* reason), *but because, in discharging the sound, the whole body is put in tension* (real reason).—Cic.

§ 489. **Quod** is also used with the Indicative after sundry Impersonal expressions: as, jŭvat, *it delights;* vĭtium est, *it is a fault;* laudābĭle est, *it is praiseworthy*, and the like, with the same distinction as before between the Indicative and Subjunctive: as,

Jūvat me, *quod vĭgent* stŭdia, *prōfĕrunt* se ingĕnia hŏmĭnum, *It is a pleasure to me that intellectual pursuits flourish, that the abilities of men display themselves.*—Plin. Ep.

Magnum bĕnĕfĭcium nātūrae est, *quod* nĕcesse *est* mŏri, *It is a great boon of nature that we must die.*—Sen.

§ 492. **Quippe** (*quia-pe*), *because, as being*, is chiefly used in connexion with the Relative Pronoun (see § 477), as also before Relative or illative particles, as, *quum, quod, quia, quŏniam, ŭbi, ĕnim*, etc. It takes the Indicative or Subjunctive Mood according as fact or hypothesis is indicated: as,

Ego vēro laudo: *quippe quia* magnārum saepe id rĕmĕdium aegrĭtūdĭnum est, *I do praise it* (*such conduct*), *inasmuch as that is often the remedy for serious troubles.*—Ter.

Lēve nōmen hăbet utrăque res: *quippe lēve ĕnim* est hoc tōtum, rīsum mŏvēre, *Both things have a trivial name: for in fact this whole matter of provoking laughter is trivial.*—Cic.

§ 493. **Quippe** is also used with the Indicative in giving an ironical reason:—

Quippe vĕtor fātis! *Because forsooth I am forbidden by the fates!*—Virg.

Mŏvet me *quippe* lūmen cŭriae! *Forsooth that luminary of the senate-house disconcerts me!*—Cic.

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§ 494. **Quŏniam** (*quum jam*), *since*, is used in stating a reason, and generally, but not always, takes the Indicative: as,

Quŏniam res in id discrīmen adducta *est*, *Seeing matters have been brought to such a crisis.*—Cic.

De suis privātim rēbus ab eo pĕtĕre coepērunt, *quŏniam* cīvĭtāti consŭlĕre non *possent*, *They began to make petition to him concerning their own private concerns, seeing they could not consult the safety of the state.*—Caes.

(The Subj. appears to be used here to indicate that such was the reason by which they justified *themselves* merely: v. § 487.)

Itaque *quŏniam* ipse pro se dīcĕre non *posset*, verba fēcit frāter ejus, *Accordingly, seeing he could not speak on his own behalf, his brother acted as spokesman.*—Nep.

SYNONYMS.

1. **Dēcēdo**, ssi, ssum, 3, *to retire or go away*, often as a mark of respect so as *to make room for another*. **Discēdo**, ssi, ssum, 3, *to go away to some other place, to depart*. **Ăbeo**, ĭi, ĭtum, 4, *to go away, not to remain*:—

Īdem ăbeunt qui vēnĕrant, *The same persons who had come, depart again.*—Cic.

Eo die Căpuā discessi et Cālĭbus mansi, *The same day I departed from Capua and abode at Cales.*—Liv.

Multi obviam prōdiĕrunt de prōvinciā dēcēdenti, *Many went forth to meet him as he withdrew from his province.*—Cic.

2. **Valdē** (vălĭdē) and **admŏdum**, *very*, are used with verbs, adjectives, and adverbs. Admŏdum (ad mŏdum), lit. *to the (proper) degree, quite*. **Multum** and **magnŏpĕre**, *greatly*, are used with verbs. Magnŏpĕre is sometimes written magno ŏpĕre; superl. maxĭmŏpĕre or maxĭmo ŏpĕre, *very greatly*. **Perquam** (a colloquial word), *exceedingly*:—

Perquam vĕlim scīre, *I should exceedingly like to know.*—Plin. Ep.

Crassus quum esset admŏdum ădŏlescens, *When Crassus was quite a young man.*—Cic.

Quidquid vult, valde vult, *Whatever he wishes, he intensely wishes.*—Caes.

3. **Laedo**, si, sum, 3, to inflict a physical injury, *to hurt*. **Viŏlo**, āvi, ātum, 1 (vis), *to violate*; esp. to injure a person's rights. **Offendo**, di, sum (ob, fendo obsol., *to strike*), *to strike against, to wound a person's feelings, to affront*:—

Quae laedunt ŏcŭlum festīnas dēmĕre, *Objects which hurt the eye, you hasten to remove.*—Cic.

Viŏlāre fĭdem, *To break faith.*—Cic.

Justĭtiae partes sunt, non viŏlāre hŏmĭnes; vĕrēcundiae non offendĕre, *The province of justice is not to wrong men; of delicacy, not to wound them.*—Cic.

PHRASES.

Eng.	*To make war on any one.*	Lat.	*Bellum ălĭcui inferre.*
,,	*To be better off.*	,,	*Mĕlius se hăbĕre.*
,,	*To cause to be done.*	,,	*Făciendum cūrāre.*
,,	*Before the commencement of his tribuneship.*	,,	*Ante trĭbūnātum ĭnĭtum.*
,,	*Such is the state of morals.*	,,	*Ĭta se mōres hăbent.*
,,	*Aloof from public affairs (politics).*	,,	*Prŏcul a rēpublĭcā*
,,	*To make much of a person.*	,,	*Amplecti ălĭquem.*
,,	*To be unsuccessful, to fail.*	,,	*Frustra esse.*

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Exercise LV.

1. This concerns (*mŏveo*) me not, that those who have been let go[1] by me, are said to have departed to (*ut*) make war on me again. 2. By this very (means) you diminish my sorrow, that you labour so earnestly[2] to diminish (it). 3. Those very men are in this (respect) better off than we, because they are many in one spot (place). 4. Thus much (*tantum*) will I say, that nothing is more gratifying to me than that you love[3] her, and take care to write[4] (her) letters. 5. But what does it benefit (*jŭvat*) me, that I came before the commencement of (his) tribuneship, if (the fact) itself that I came benefits me naught? 6. You are not pleased[5] that he has written of me to (*ad*) many somewhat harshly.[6] 7. You write to me both more seldom than you used (to do), and more briefly; I suppose because you have nothing (to say) which you suppose I can like to read.[7] 8. I am the more unhappy,[8] because though I have sustained a very severe injury,[9] I am not even allowed[10] to grieve. 9. Let them,[11] since such is the state of morals, be liberal from the fortunes of their friends! 10. T. Manlius Torquatus, in the Gallic war, slew his son, because he, contrary to orders,[12] had fought against the enemy. 11. All charge (*cūra*) of public affairs seems to me far from desirable,[13] because honour is not given to merit.[14] 12. There are (some) who, because I have resolved to spend my life aloof from public affairs, bestow[15] on my useful toil the name of indolence. 13. The commander made more and more of Jugurtha every day,[16] inasmuch as no plan nor undertaking of his[17] (ever) failed. 14. Since nature is now putting[18] an end to my life, I adjure you by this right hand to hold these (your) brothers dear. 15. I will do this, not because I believe the man, but because I reckon (*nŭmĕro*) you among my dearest friends.

[1] Dīmitto, mīsi, missum, 3.
[2] Tam valde.
[3] Dīlĭgo, exi, ctum, 3.
[4] Say, *give*; i. e. *to the letter-carrier* (gerundive).
[5] Tĭbi non plăcet.
[6] *Compar.* of aspĕrē: St. L. Gr. 351.
[7] *Can like to read*, lĭbenter lĕgĕre posse.
[8] Eo mīsĕrior.
[9] Abl. absol.: *to sustain an injury*, injūriam accĭpĕre.
[10] Lĭcet, with dat. of Eng. subject.
[11] Begin, sint sāne (the latter word ironical).
[12] Contra impĕrium.
[13] Mĭnīme cūpiendus.
[14] Virtus.
[15] Impōno, 3: with *acc.* and *dat.*
[16] In dies, gradual increase being denoted.
[17] *In as much as...of his*, quippe... cujus.
[18] *To put an end to*, fīnem făcĕre, with gen.

LVI.—USE OF THE SUBJUNCTIVE WITH CONJUNCTIONS

Dum, Dummŏdo, Antĕquam, Priusquam, Postquam, Quamvis, Quanquam, Etsi, Etiamsi.

§ 497. **Dum**, *whilst*, is construed with the Indicative; **dum**, *until*, with the Indicative or the Subjunctive, according as a simple fact or a purpose is indicated: as,

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Ea rĕdemptio mansit..... *dum* jūdices *rejecti sunt, That bargain remained in force..... until the judges were rejected.*—Cic.

Obsīdio deinde per paucos dies măgis quam oppugnātio fuit *dum* vulnus dūcis *cūrārētur, The siege then took the form of a blockade rather than an assault for a few days, so that meanwhile* (dum) *the general's wound might be cured.*—Liv.

Īrātis subtrăhendi sunt ii, in quos impĕtum făcĕre cōnantur, *dum* se ipsi *colligant, Angry persons must have the objects of their attacks put out of their reach, so that meanwhile they may collect themselves.*—Cic.

§ 498. **Dummŏdo** (also simply **dum** or **mŏdo**), *provided that* (Hypothetical, § 425), is construed with the Subjunctive Mood: as,

Ōdĕrint, *dum mĕtuant, Let them hate provided only they fear.*—Suet.

Omnia recta et hŏnesta neglīgunt, *dummŏdo* pŏtentiam *consĕquantur, They disregard all that is right and honourable, if they can only obtain power.*—Cic.

§ 500. The (so-called) Conjunctions, **antĕquam, priusquam,** *before that*, take the Subjunctive when they refer to an hypothetical case: as,

In omnĭbus nĕgōtiis, priusquam *aggrĕdiāre*, adhĭbenda est praepărātio dīlīgens, *In all undertakings, before you attempt anything, you must make careful preparation.*—Cic.

§ 501. When **antĕquam, priusquam,** and **postquam,** are used with reference to actual facts, they usually take the Indicative, but sometimes the Subjunctive: as,

(*a.*) *With Indicative.*

Antĕquam ad sententiam *rĕdeo*, de me pauca *dīcam, Before I return to the resolution, I will say a few words about myself.*—Cic.

Non *ante* fīnītum est proelium, quam trĭbūnus mīlĭtum *interfectus est, The battle was not brought to a close till a tribune of soldiers had been slain.*—Liv.

Ante ălĭquanto *quam* tu *nātus es, A good while before you were born.*—Cic.

Dēcessit *post* annum quartum *quam expulsus ĕrat, He died four years after he had been banished.*—Nep.

(*b.*) *With Subjunctive.*

Prius Plăcentiam pervēnēre *quam* sătis *scīret* Hannĭbal ab Tīcīno prŏfectos, *They reached Placentia before Hannibal was well aware that they had left the Ticinus.*—Liv.

Interfuit pugnae nāvāli apud Sălămīna, quae facta est *prius quam* poenā *lĭbĕrārētur, He was present at the naval battle of Salamis, which was fought before he was liberated from his penalty.*—Nep.

§ 502. **Quamvis,** *however much*, and **lĭcet,** *although*, used concessively, govern the Subjunctive: as,

Quamvis Ēlўsios *mīrētur* Graecia campos, *However much Greece may admire her Elysian plains.*—Virg.

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Quamvis sit magna (exspectātio), tāmen eam vinces, *Though expectation be ever so high, you will yet go beyond it.*—Cic.

Licet ipsa vītium *sit* ambītio, frĕquenter tāmen causa virtūtum est, *Though ambition in itself be a fault, yet it is often the cause of virtues.*—Quint.

Vīta brĕvis est *licet supra* mille annos exeat, *Life is short even if it should exceed a thousand years.*—Sen.

§ 503. **Quanquam, etsi, ĕtiamsi,** *although*, take either the Indicative or Subjunctive, according to the fundamental distinction between those Moods (§ 421): as,

Quanquam,—etsi priōre foedĕre stārētur,—sātis cautum *ĕrat* de Saguntīnis, *Although,—even if the former treaty were adhered to,—sufficient security had been taken for the Saguntines.*—Liv.

Quanquam festīnas, non est mŏra longa, *Though thou art in haste, it would involve no long delay.*—Hor.

Sed *quanquam nĕgent*, nec virtūtes nec vītia crescĕre, attāmen, etc., *But although they (the Stoics) should deny (it), affirming that neither virtues nor vices increase, yet, &c.*—Cic.

SYNONYMS.

1. **Sperno,** sprēvi, sprētum, 3, *to reject with scorn, refuse.* **Aspernor,** ātus, 1 (sperno), *to reject, decline, refuse* (less strong than sperno). **Contemno** (rarely temno, Virg.), mpsi, mptum, 3, *to make light of what men usually fear or prize, to think little of.* **Despĭcio,** exi, ctum, 3 (de, spĕcio), *to look (arrogantly) down upon.* **Negligo,** exi, ectum, 3 (nec, lĕgo), *to disregard.* **Fastīdio,** īvi, ītum, 4, *to loath, distaste:*—

Sperne vŏluptātes, *Scorn (sensual) pleasures.*—Hor.

Gustātus quod valde dulce est aspernātur, *The palate refuses what is over sweet.*—Cic.

Contemnĕre ventos, ŏpes, *Not to care for the winds, not to care for riches.*—Virg.

Omnes despĭcĕre, *To look down upon everybody.*—Cic.

Impĕrium āllĭcūjus negligĕre, *To disregard any one's authority.*—Cic.

Omnia fastīdīre, *To feel a distaste for all kinds of food.*—Hor.

2. **Ambītio,** ōnis, *f.* (amb, eo), *a going round, suing for favour* or *office;* less freq. *ambition.* **Ambītus,** ūs, *m., a circuitous route; illegal canvassing, bribery:*—

Ambītiōne rĕlēgātā dīcĕre possum, *I may say, without seeking to ingratiate myself.*—Cic.

Lex ambītūs, *A bribery law.*—Cic.

PHRASES.

Eng. *To make arrangements for the commissariat (of an army),*	Lat. *Rem frūmentāriam expĕdīre.*
„ *On the following day.*	„ (Often) *Postrĭdie ējus diēi.*
„ *To recover from fear.*	„ *Se ex terrōre rĕcīpĕre.*
„ *I should like you to write.*	„ *Vĕlim scrības.*

Exercise LVI.

1. While these things were (*say*, are) being transacted (*gĕro*), the Gauls convened[1] a council of (their) chiefs. 2. While they were farther distant[2] from the fortification, the Gauls had the advantage[3]

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from the multitude of their missiles. 3. While these things were being transacted in Spain, C. Trebonius, the lieutenant, who had been left at Marseilles, began (*instĭtuo*) to advance[4] his battering-towers towards the town. 4. Caesar promises to provide (give) corn from that time until they reach[5] the river Varus. 5. Caesar came from that place to Gergovia: he determined that he ought to take no steps[6] concerning the siege, before he had made arrangements for the commissariat. 6. Thus the battle was rallied, and all the enemy turned their backs; nor did they cease from (their) flight until they reached the river Rhine. 7. On the following day, Caesar, before the enemy could recover from their alarm, led his army into the territories of the Suessiones. 8. However much I love my friend, as I both do, and ought (to do), yet this I cannot praise that (*quod*) he did not come-to-the-aid-of (*succurro*, with *dat.*) such men. 9. Truth, though (*lĭcet*) she obtain no patron or defender, is nevertheless defended by herself. 10. Even if there be (*fut.*) nothing for you to write, yet I should like you to write this very thing, that you had nothing to write, only not[7] (just) in these words. 11. However much he may despise those pleasures which he just now praised, I shall nevertheless remember what in his opinion is[8] the chief good. 12. Though (*lĭcet*) all (possible) terrors impend over (*in*) me, I will undergo (them).

[1] Indīco, xi, ctum, 3 (*to give notice of, advertise*).
[2] *To be farther distant*, longius ăbesse.
[3] *To have the advantage*, plus prōfĭcĕre.
[4] *To advance battering-towers*, turres ăgĕre *or* admŏvēre.
[5] Use *impers. pass.*, dum vĕniātur. St. L. Gr. 632.
[6] *To take no steps about anything*, non ăgĕre de ălĭqua re.
[7] Dummŏdo ne, *sc.* scrības.
[8] Say, what *seems to him* (to be), quid ei vĭdeātur.

LVII.—THE INFINITIVE MOOD.

§ 504. The Infinitive Mood is an indeclinable verbal Substantive, capable of being used as a Nominative or an Accusative only. For the other Cases, the Gerund takes the place of the Infinitive.

1. THE INFINITIVE AS SUBJECT.

§ 505. The Infinitive is used as Subject chiefly in connexion with such quasi-impersonal Verbs as **jŭvat, dēlectat** (*it*) *delights;* or such phrases as **pulchrum, dĕcōrum est,** (*it*) *is fine, becoming,* &c.: as,

Jŭvat integros *accēdĕre* fontes, atque *haurīre, It is delightful to repair to untroubled fountains and drink.*—Lucr.

(Here *accēdĕre, haurīre,* form subjects to *jŭvat.*)

At pulchrum est dīgĭto *monstrāri,* et *dicier,* "hic est," *But it is a fine thing to be pointed at with the finger, and for it to be said,* "*There he is!*" —Pers.

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2. THE INFINITIVE AS OBJECT.

§ 506. The use of the Infinitive as Direct Object is rare, and chiefly confined to the poets: as,

Quid sit fūtūrum cras fūge *quaerĕre, What is to be on the morrow, forbear inquiring.*—Hor.

Pro nōbis mitte *prĕcāri, Give over praying for us!*—Ov.

3. ACCUSATIVE AND INFINITIVE.

§ 507. Verbs of *saying, thinking, knowing,* and *hearing,* are followed by the Accusative and Infinitive in the proposition which they introduce: as,

Thāles Mīlēsius *ăquam dixit esse* ĭnĭtium rērum, *Thales of Miletus affirmed that water was the first principle of all things.*—Cic.

Sentit ănĭmus *se mŏvēri, The soul is conscious that it moves.*—Cic.

Non ĕnim ambrōsiā *deos* aut nectāre *laetāri arbĭtror, For I do not believe the gods delight in nectar and ambrosia.*—Cic.

§ 509. Also many Verbs denoting various *feelings* of the mind, as, *joy, grief, wonder,* etc., may be followed by the Accusative and Infinitive: as,

Salvum *te advĕnīre gaudeo, I rejoice that you come in safety.*—Plaut.

Infĕrĭōres non *dŏlĕre* (dēbent) *se* a suis *sŭpĕrāri, Inferiors ought not to be grieved at being surpassed by their friends.*—Cic.

Mīror te ad me nĭhil *scrībĕre, I am surprised that you write nothin to me.*—Cic.

§ 510. Various impersonal phrases, such as **certum est,** *it is certain;* **mănĭfestum est,** *it is manifest;* **aequum, justum est,** *it is fair* or *just;* **ŏpus, nĕcesse, est,** *it is necessary;* **sĕquĭtur,** *it follows;* **constat,** *it is acknowledged;* **expĕdit,** *it is expedient,* are followed by the Accusative and Infinitive: as,

Certum est lībĕros a părentibus *ămāri, It is certain that children are loved by their parents.*—Quint.

Quae lībĕrum *scire aequum est ădŏlescentem, Things which it is proper a young gentleman should know.*—Ter.

Constat ad sălūtem cīvium *inventas esse lēges, It is acknowledged that laws were devised for the safety of citizens.*—Cic.

Lēgem brĕvem *esse ŏportet,* quō fācĭlius ab impĕrītis tĕnēātur, *A law ought to be short, that it may the more readily be comprehended by the illiterate.*—Cic.

Obs. Restat, relĭquum est, *it remains;* proxĭmum est, *the next thing is,* and the like; as also sometimes, sĕquĭtur, *it follows;* expĕdit, *it is expedient;* mos (mōris) est, *it is a custom,* are often followed by *ut* and the Subjunctive: as,

Proxĭmum est ut dŏceam deōrum prōvĭdentiā mundum admĭnistrāri, *The next thing is for me to show that the world is managed by the providence of the gods.*—Cic.

Si haec ĕnuntiātio vēra non est, *sĕquĭtur ut* falsa sit, *If this proposition is not true, it follows that it is false.*—Cic.

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§ 511. Verbs signifying *willingness*, or *permission* (including **jŭbeo**), and the like, with their contraries, govern the Accusative and Infinitive: as,

Mājōres *corpŏra* jŭvĕnum *firmāri* lābōre *vōluērunt*, *Our ancestors wished the bodies of youth to be strengthened by hardship.*—Cic.

Sĕnātui *plăcet*, *Crassum* Sўriam *obtīnēre*, *It is the pleasure of the senate that Crassus should hold Syria.*—Cic.

Verres *hŏmĭnem corrīpi jussit*, *Verres ordered the man to be arrested*—Cic. (comp. § 451).

Cŭpio me esse clēmentem, *I desire that I may be merciful.*—Cic.

Obs. 1. Verbs of *wishing* are in many cases followed by *ut* and the Subjunctive, or the Subjunctive alone (v. § 443, sqq.).

Obs. 2. *Impĕro* is sometimes used like *jŭbeo* (v. § 451), with the Accusative and Infinitive: as,

Has omnes actuārias *impĕrat fĭĕri*, *He orders that all these* (*vessels*) *be made swift-sailers.*—Caes.

SYNONYMS.

1. **Hŭmo**, āvi, ātum, 1 (hŭmus), *to cover with earth*, hence *to bury*: opposed to crĕmo. **Sĕpĕlio**, īvi, ultum, 4, *to inter the remains of the dead* in any way, in the ground, or in a sepulchral urn. **Effĕro**, extŭli, ēlātum, 3, *to carry forth* (*to the grave*), *celebrate the funeral of*:—

Caesōrum relĭquias ūno tŭmŭlo hŭmāre, *To bury the remains of the slain in one mound.*—Suet.

Lex vĕtat sĕpĕlīri in urbe, *The law forbids* (*a corpse*) *to be interred within the city.*—Cic.

Ēlātus publĭce, *Honoured with a public funeral.*—Nep.

2. **Angustus**, a, um (ango, *to press tight*), opp. to lātus, *straitened, narrow.* **Arctus** or **artus** (arceo), opp. to laxus, *fast, tight, closely fenced in.* **Densus**, a, um, *closely pressed together without wide gaps between, thick together, crowded*; opp. to rārus. **Spissus**, a, um, *packed so closely together that no space is left unoccupied*; opp. to sōlūtus. **Crassus**, a, um, *of thick or coarse composition*; opp. to tĕnuis, subtĭlis (*fine*):—

Angusta dŏmus, *A confined house.*—Cic.

Arctiōrĭbus vincŭlis tĕnēri, *To be confined in tighter bonds.*—Cic.

Ăcie densi mīlĭtes, *Soldiers standing closely in line.*—Liv.

Spissae partes, *Particles closely packed* (*without vacuum*).—Lucr.

Crassus Boeōtum āēr, *The thick air of Boeotia.*—Hor.

3. **Bŏnus**, a, um, most general term for *good*, in whatever way or degree, *honourable, virtuous, well-principled.* **Sanctus**, a, um (sancio), *unblemished, pure and moral*:—

Bŏnum vĭrum făcĭle crēdĕres, *You would readily believe him to be a good man.*—Tac.

Hŏnesta res dīvĭdĭtur in rectum et laudābĭle, *That which is honourable divides itself into the right and the praiseworthy.*—Cic.

Hŏmĭnes frūgālissĭmi, sanctissĭmi, *People of most honest and unblemished life.*—Cic.

4. **Incŏla**, ae, *c.* (in cŏlo), *an inhabitant* in general, whether in town or country. **Inquĭlīnus**, i, *m.* (incŏla), *a tenant*, as opposed to the *owner*, of a house (dominus). **Cŏlōnus**, i, *m.* (cŏlo), *a tiller of the soil, a farmer; a settler to whom land has been assigned.* **Cīvis**, is, *c.*, *the member of a state, a citizen.* **Urbānus**, i, *m.* (strictly an adjective), *one who lives in the city* (*capital*), *a cit*:—

Sŏcrătes tōtius mundi se incŏlam et cīvem arbitrābātur, *Socrates deemed himself an inhabitant and citizen of the whole world.*—Cic.

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Te inquĭlīno,—non ĕnim dŏmĭno, *While you the occupant of the house—for you were not the owner of it.*—Cic.

Optĭmus cŏlōnus, frūgālissĭmus, parcissĭmus, *An exceedingly good, honest, thrifty farmer.*—Cic.

Dēdūcĕre cŏlōnos in cŏlōniam, *To conduct settlers to their settlement.*—Cic.

5. **Fossa**, ae, *f.* (fŏdio), *a trench, a moat.* **Incīle**, is, *n.* (incīdo), *a drain.* **Fŏvea**, ae, *f.*, *a pitfall.* **Scrobs**, is, *m.*, *a hole or trench* made for the purpose of planting in. **Lăcūna**, ae, *f.* (lăcus), *a ditch* in which water stands:—

Fossa cui nōmen Drūsiānae (est), *The dyke called after Drusus.*—Tac.

Incīlia āpĕrīre, *To open the drains.*—Cato.

In fŏveam incīdĕre, *To tumble into a pitfall.*—Cic.

Cāvae sūdant hūmōre lăcūnae, *The hollow watercourses exude with moisture.*—Virg.

PHRASES.

Eng. *This kind of life.*	Lat. *Haec vīta.*
„ *To pitch a camp.*	„ *Castra făcĕre, lŏcāre.*
„ *To cause any one danger.*	„ *Alĭcui pĕrīcŭlum făcĕre.*

Exercise LVII.

1. It is better[1] to receive than to do an injury. 2. Their (*iis*) custom was not to bury the bodies of their (countrymen) without their being[2] previously torn by wild beasts. 3. This is the characteristic of a well-regulated[3] mind, both to rejoice at good things and to grieve at the contrary (*plur.*). 4. For nothing is (the mark) of so narrow and so mean (*parvus*) a soul as to love riches: nothing more honourable and grand[4] than to-think-little-of[5] money. 5. Lycurgus required (*jŭbeo*) all the citizens to dine together in-public (*adv.*): besides-this, he required the boys to exercise in-various-ways (*adv.*) their powers of body, and mind. 6. Do you wish, Damocles, since this kind of life delights you, yourself (*nom.*) to taste the same, and try my lot[6]? 7. Solon, when he was asked why he had fixed no punishment for (*in* with *acc.*) the murderer[7] of a parent, answered that he had thought no one would be guilty[8] of such a crime. 8. Themistocles used-to-walk by night in a public (place) because he could (*subj.*) not get (any) sleep: to-those-who-asked him[9] (why he did so), he replied that he was aroused from sleep by the trophies of Miltiades. 9. We call to witness gods and men that we have taken up arms, neither against our country nor with-the-intention-of[10] causing peril to others. 10. Philip, king of the Macedonians, used-to-say that all fortresses could be taken[11] into which only (*mŏdo*) a little-ass laden with gold could climb (*ascendo*). 11. Who does not know that it is the first law of history that you should not dare to say anything false (*gen.*)? 12. Socrates on being asked to-what-country he belonged,[12] answered that he was a-citizen-of-the-world[13]: for he believed himself to be an inhabitant of the whole world. 13. If it is best to live agreeably to nature, it necessarily follows that the wise are always happy, for they live agreeably to nature. 14. When the Persians had crossed-over into Attica, they wished to-come-to-an-engagement[14] before the Lacedaemonians came (*pluperf. subj.*) to the help of the Athenians.[15]

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15. The Romans used to surround their camp, even if it was pitched for (*in*) one night (only) with a palisade and a ditch, in-order-to keep off those foes whom they saw (*subj.*), and to prevent their being injured [16] by those whom they saw not. 16. When a-large-number-of [17] ships had been wrecked, as (*quum*) the rest from the loss [18] of anchors and other tackling were useless, a great confusion was caused throughout the whole army.[19].

[1] Praestat, stĭtit, 1.
[2] *Without their being*, nĭsi with *pluperf. subj.*
[3] Bĕne instĭtūtus.
[4] Magnĭfĭcus: see St. L. Gr. 65, III.
[5] Contemno, mpsi, ptum, 3.
[6] Fortūna.
[7] Say, *him who should have killed* (nĕco, 1).
[8] Say, *would do it.*
[9] *Pres.-part.* of quaero.
[10] Say, *that* we might (quo).
[11] Expugno, 1.
[12] Say, *of what country* (cūjas) *he was.*
[13] Mundānus (cīvis being understood).
[14] Conflīgo, xi, ctum, 3.
[15] See St. L. Gr. 297.
[16] *And to prevent their being injured*, nēve with *subj.*
[17] Complūres.
[18] *Perf.-part.* of ămitto, in abl. absol. constr.
[19] Say, *of* the whole army.

LVIII.—THE INFINITIVE MOOD—*continued.*

4. VERBS WHICH GOVERN THE INFINITIVE WITHOUT THE ACCUSATIVE CASE.

§ 512. Verbs signifying *willingness* or *determination*, *ability*, *lawfulness*, *duty*, or the like, with their contraries, govern the Infinitive without an Accusative: as,

Stŭdeo ex te *audīre* quid sentias, *I desire to hear from you what you think.*—Cic.

Amīcĭtia, nĭsi inter bŏnos, *esse* non *pŏtest*, *Friendship can only exist between the good.*—Cic.

Optat ărāre căballus, *The nag would like to draw the plough.*—Hor. (cf. § 447).

Dici beātus ante ŏbĭtum nēmo *dēbet*, *No one ought to be called happy before his decease.*—Ov.

Caesar bellum cum Germānis *gĕrĕre constĭtuit*, *Caesar resolved to make war upon the Germans.*—Caes.

§ 513. When a predicative Adjective or Substantive is attached to the Infinitive Mood in the above cases, it agrees in case with the Subject of the Infinitive: as,

Ubi vŏles *pāter esse*, ĭbi esto, *When you choose to be the father, then you must be so.*—Plaut.

Cūpio in tantis rĕipublĭcae pĕrīcūlis, *me* non *dissŏlūtum vīdēri*, *I am desirous in such perils as menace the state, that I may not seem lax.*—Cic.

Lĭcuit esse *ōtiōso Themistŏcli*, *Themistocles might have been inactive*—Cic.

Obs. The Imperfect and not the Perfect Infinitive (as in English), is used after the above Verbs: thus, *I wished to have been consul*, is Vŏlui me consŭlem *esse*, not *fuisse*: see last example.

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§ 514. Verbs signifying *to begin*, *continue*, or *leave off*; also *to be* or *become accustomed*, govern the Infinitive: as,

Incĭpe, parve puer, mātrem *cognoscĕre* rīsu, *Begin, little child, to know thy mother by her smile!*—Virg.

Illud jam *mīrāri dēsīno*, *That I am now ceasing to wonder at.*—Cic.

SYNONYMS.

1. **Auctōrĭtas**, ātis, *f.*, *influence* acquired by some eminent quality such as *rank*, *integrity*, *wisdom*. **Grātia**, ae, *f.*, *influence or favour* acquired by *kindness or friendship*:—

Auctōrĭtas propter magna in rempublĭcam mĕrĭta, *Influence because of great services to the state.*—Cic.

Propter lăbōres meos nonnulla apud bŏnos grātia, *Because of my exertions, (I enjoy) some influence with the good.*—Cic.

2. **Percontor** or **percunctor**, ātus sum, 1, *to ask questions eagerly*, particularly in reference to *public matters or reports*. **Interrŏgo**, āvi, ātum, 1, *to ask with a view to get a man's opinion*. **Sciscĭtor** or **scītor**, ātus sum, 1 (scio), *to seek information*. It often implies curiosity or inquisitiveness:—

Tu quod nĭhil rĕfert percontāri dēsīnas, *Cease you to ask of what concerns you not.*—Ter.

Hoc quod te interrŏgo responde, *Answer what I ask you.*—Plaut.

Non dēsīno per littĕras sciscĭtāri, *I cease not to make inquiry by letter.*—Cic.

PHRASES.

Eng.	Lat.
The majority.	*Mājor pars.*
To exchange hostages.	*Obsĭdes inter se dăre.*
To raise an army.	*Exercĭtum părāre.*
At dinner-time.	*Inter coenam.*
I am at liberty to do this.	*Mĭhi lĭcet hoc făcĕre.*

Exercise LVIII.

1. A part of the enemy began to surround the legions on their exposed flank;[1] a part to make-for (*pĕto*) the highest point (*lŏcus*) in the camp (*gen.*). 2. The majority however decided[2] in-the-mean-time to bring the matter to an issue,[3] and defend the camp. 3. Wherefore in (this my) novel design, I resolved not to prepare (any) defence (of my conduct); I determined (only) to lay before you an explanation[4] founded-on (*de*) no consciousness of fault. 4. The barbarians began to dispatch ambassadors, to band together[5], to exchange hostages, to raise troops. 5. On their[6] arrival invested-as-they-were-with[7] authority, and attended-by[7] a great multitude of men, they attempt to carry on the war. 6. Nor is it lawful to remain longer than a year in one place for the sake of an abode.[8] 7. These at first began to put to death all the worst (characters), and (such as were) hateful to all. 8. No one is at liberty to take up arms for the sake of making war on his country. 9. Romulus was believed to have passed[9] to the gods alive. 10. Caesar, while at supper, is reported[10] to have said that a quick and unexpected death is the best termination of life. 11. Alexander wished to gain-possession-of the whole of India, and had already crossed the rivers Indus and Hydaspes. 12. The enemy were unwilling to desist from the siege of

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the city, and yet they were not able to take it. 13. Turning to Charidemus, the Athenian, a man skilled in war, and personally hostile[11] to Alexander because of his exile (since it was at his instigation[12] that he had been banished from Athens), he began to inquire whether he thought[13] him sufficiently equipped for crushing[14] the foe? 14. After[15] a few days had been given to the soldiers (*sing.*) not for repose, but to restore their spirits, he began vigorously to pursue the foe, fearing that he would make for the interior[16] of his kingdom.

[1] Aperto lătēre (without prep.)
[2] Use plăcet, with *dat.* of subject.
[3] Rĕi ēventum expĕrīri.
[4] Sătisfactio.
[5] Conjūro, āvi and ātus sum, 1.
[6] *Gen. pl.* of hic.
[7] *Invested with, attended by,* cum with *abl.*
[8] Incŏlendi causā.
[9] Transeo, ĭi, ĭtum, 4, *irr.*
[10] Fertur.
[11] Infestus.
[12] Abl. absol. (jŭbeo).
[13] Say, whether *he seemed to* him, etc.
[14] Obtĕro, trīvi, trītum, 3 (gerundive).
[15] Abl. absol.
[16] *Neut.-pl.* of intĕrior, us.

LIX.—THE INFINITIVE MOOD—*continued.*

5. THE INFINITIVE IN EXCLAMATIONS.

§ 516. The Infinitive is used in exclamations to denote *surprise*, without any preceding Verb being expressed: as,

Mēne *dēsistĕre* victam, (*To think that*) *I should give over as vanquished!*—Virg.

Non *pŭduisse* verbĕrāre hŏmĭnem sĕnem (*To think that*) *he should not be ashamed to beat an old man!*—Ter.

6. HISTORICAL INFINITIVE.

§ 517. The historical writers often use the Imperfect Infinitive instead of the corresponding tenses of the Indicative: as,

Intĕrea Manlius in Etrūriā plēbem *sollĭcĭtāre*, *Meanwhile Manlius in Etruria was stirring up the common people to insurrection.*—Sall.

Suo quisque mĕtu pĕrīcŭla *mētiri*, *Each one was measuring the extent of the danger by his own fears.*—Sall.

7. CIRCUMLOCUTION FOR THE FUTURE INFINITIVE.

§ 518. Instead of the Future Infinitive, whether in the Active or Passive Voice, we often find fŏre ut with the Subjunctive: as,

Clāmābant hŏmĭnes, *fŏre ut* ipsi se dii immortāles *ulciscĕrentur*, *The men exclaimed, that the immortal gods themselves would avenge themselves.*—Cic.

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Especially of course when a Verb wants the Supine: as,

Spēro *fŏre ut contingat* id nōbis, *I hope such a piece of good fortune may fall to us.*—Cic.

§ 519. **Infinitive in Oratio Obliqua:** see § 466.

SYNONYMS.

1. **Egestas,** ātis, *f.*, *destitution;* esp. as the result of profligacy. **Inŏpia,** ae, *f.* (ŏpes), *a want of means, scarcity.* **Paupertas,** ātis, *f.*, or **paupĕries,** ēi, *f.*, *limited means, humble circumstances.* **Mendīcĭtas,** ātis, *f.* (mendīcus), *beggary.* The pauper hŏmo possesses *but little;* the inops and ĕgēnus *too little:* the mendīcus *nothing at all*:—

Istam paupertātem, vel pŏtius ĕgestātem et mendīcĭtātem tuam nunquam obscūre tŭlisti, *That poverty of yours, nay rather want and beggary, you have never made any secret of.*—Sen.

Vixi in summā paupĕrie et paene ĭnŏpiā, *I have lived in extreme poverty and almost privation.*—Plin.

Ĭnŏpia vel pŏtius ut Lucrētius ait, ĕgestas patrii sermōnis, *The deficiency, or rather as Lucretius says, the poverty of our mother-tongue.*—Cic.

2. **Festīno,** āvi, ātum, 1, *to hasten impatiently; to hurry.* **Prŏpĕro,** āvi, ātum, 1, *to hasten energetically,* with *all suitable expedition* (without hurry):—

Plūra scripsissem nīsi tui festīnārent, *I would write more were it not that your servants are in a hurry.*—Cic.

Quae causa cur Rōmam prŏpĕrāret? *What was his purpose in hastening to Rome?*—Cic.

3. **Vindĭco,** āvi, ātum, 1 (vim, dīco), *to avenge as an act of justice:* especially of the action of the *laws and magistrates.* **Ulciscor,** ultus sum, 3, *to revenge, from a feeling of anger*:—

Te valde vindĭcāvi, *I have fully avenged you.*—Cic.

Ōdi hŏmĭnem et ōdĕro: ūtĭnam ulcisci possem, sed illum ulciscentur mōres sui, *I detest and will detest the man: would that I could wreak my vengeance on him: but his own character will do it* (*for me*).—Cic.

PHRASES.

Eng. *About the beginning of June.*
„ *In the consulate of M. Tullius Cicero and C. Antonius.*

Lat. *Circĭter Kălendas Jūnias.*
„ *M. Tullio Cĭcĕrōne, C. Antōnio consŭlĭbus* (*Coss.*).

Exercise LIX.

[N.B. An asterisk indicates the use of the Historical Infinitive.]

1. About the beginning of June, in the consulship of L. Caesar and C. Figulus, he first began to-address-himself-to[1*] single (persons). 2. Meantime Manlius in Etruria was stirring-up[*] the common-people, at once on the ground of their poverty[2] and (their) resentment for their wrongs (*sing.*).[3] 3. Suddenly a gloom fell-upon[4] all: they hurried-about, they were agitated[*5]; they (could) not thoroughly (*sŭtis*) trust[*] any person or place: each one was measuring[*] the extent of the danger by his own fears (*sing.*). 4. But after Antonius began to approach (*imperf.*) with his army, Catiline marched[*6] through the mountains, shifted[*] (*mŏveo*) his camp now (*mŏdo*) towards the city, now in the direction of Gaul,[7] (but) gave[*]

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the enemy no opportunity of coming to an engagement.[8] 5. The veterans, mindful of their former valour, fought* fiercely at-close-quarters[9]; the other side[10] offer an undaunted resistance[11]; the-contest-is-maintained[12] with the greatest determination (*vis*). 6. Caius Memmius, of whose hatred for the predominance (*pŏtentia*) of the nobles[13] we have before spoken, amid the hesitation and delay (*pl.*) of the senate, by his harangues urged* the people to inflict-retribution[14]; he warned* (them) not to abandon the state nor their own liberty. 7. Caesar has himself recorded[15] the greater part of his achievements[16] in Gaul; and from his own words it may be inferred, that that country would not have been[17] easily subdued had not the inhabitants quarrelled among themselves. 8. They cried out that an innocent man ought not to perish unavenged. 9. Theophrastus when dying, is said to have found-fault-with[18] nature for giving so scanty (*exĭguus*) a life to men; for that if it could (only) have been[19] longer, all the arts would have been[17] perfected. 10. Think you that Cn. Pompeius would have rejoiced over his three consulships (and) his three triumphs, had he known that he was to be butchered in desertion amongst the Egyptians[20]?

[1] Appello, āvi, ātum, 1.
[2] *Abl.* without prep.
[3] Object. gen.; St. L. Gr. 268.
[4] Invādo, si, sum, 3.
[5] Trĕpĭdo, āvi, ātum, 1.
[6] Iter făcio, 3.
[7] In Galliam versus.
[8] Pugno, āvi, ātum, 1.
[9] Cōmĭnus, opp. to ēmĭnus. [10] Illi.
[11] Haud tĭmĭdi rĕsistunt: comp. St. L. Gr. 343.
[12] Certo, āvi, ātum, 1 (*impers. pass.*).
[13] Nōbĭlĭtas: abstr. for concr., St. L. Gr. 592. [14] Vindĭco, 1.
[15] *I record*, mĕmŏriae prōdo, dĭdi, dĭtum, 3.
[16] Say, *of those things which he achieved* (perfĭcio).
[17] Use circumlocution, with fūtūrum fuisse.
[18] Accūso, āvi, ātum, 1.
[19] Pŏtuisset esse (not fuisse), the *time* being indicated by the former of the two verbs, not the latter as in English.
[20] In sōlĭtūdĭne Aegyptiōrum.

LX.—PARTICIPLES.

§ 520. The Participle expresses the same notion as the Verb to which it belongs, but in the form of an Adjective. It does not contain the *Copula* (§ 213, *Obs.* 1) involved in the Verb, and is chiefly used in the way of *Apposition:* as,

Diŏnȳsius, cultros *mĕtuens* tonsōris, candenti carbōne sibi ădūrēbat căpillum, *Dionysius, being afraid of barbers' razors, singed his hair with a live coal.*—Cic.

§ 521. Active Participles govern the same Case as the Verb to which they belong: as,

Ipsa *suā* Dīdo concĭdit *ūsa mănu*, *Dido fell, by* (Lit., *using*) *her own hand.*—Ov.

Puer bĕne *sĭbi fidens*, *A youth trusting well to himself.*—Cic.

Obs. When a Participle is used as an Adjective denoting *disposition* or *capacity for*, it governs the Genitive: see § 277.

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§ 522. The Latin Verb is deficient in its Participles, having in the Active Voice only an *Imperfect* and a *Future;* and in the Passive only a *Perfect* and the Gerundive Participle of *Necessity*. Thus the Active Voice has no *Perfect* Participle and the Passive no *Imperfect*.

Obs. 1. Deponents are the only Verbs in Latin which form a Perfect Participle Active: as, ădeptus, *having acquired;* ūsus, *having used*, &c. (See § 103.)

Obs. 2. The lack of an Imperfect Participle Passive is in some cases supplied by the Gerundive: as,

Multi in *ĕquis părandis* adhĭbent cūram, in *ămīcis ēlĭgendis* neglĭgentes sunt, *Many take pains in getting horses* (Lit. *horses being got*), *but are careless in choosing friends.*—Cic.

This construction of the Gerundive is explained in § 537.

§ 523. The *Imperfect* Participle Active represents a thing as *going on* at the time spoken of: as,

Cūrio ad fŏcum *sĕdenti* magnum auri pondus Samnītes quum attŭlissent, rĕpūdiāti sunt, *When the Samnites brought Curius as he was sitting at his fireside a great weight of gold, their offers were rejected.*—Cic.

Scripta tua jam diu *exspectans* non audeo tămen flāgĭtāre, *While expecting for a long while past your writings, I yet do not venture to importune you for them.*—Cic.

Obs. Instead of the Imperfect Participle, *quum* with the Past-Imperfect is often used: as,

Audīvi *quum dīcĕret, I heard him saying.*—Cic.

§ 524. The *Perfect* Participle Active represents a Person as *having done* something at the time spoken of. It is found only in Deponents and in certain Active Verbs.

The following is a list of the principal Active Verbs which have a Perfect Participle with an Active sense:—

Audeo,	*I dare,*	**ausus,**	*having dared.*
Gaudeo,	*I rejoice,*	**gāvīsus,**	*having rejoiced, rejoicing.*
Sŏleo,	*I am wont,*	**sŏlĭtus,**	*having been wont.*
Fīdo (& comp.),	*I trust,*	**fīsus,**	*having trusted.*
Jūro,	*I swear,*	**jūrātus,**	*having sworn.*
Coeno,	*I dine,*	**coenātus,**	*having dined.*
Prandeo,	*I breakfast,*	**pransus,**	*having breakfasted.*
Nūbo,	*I am married,*	**nupta,**	*having married.*
Ōdi,	*I hate,*	**ōsus,**	*having hated, hating.*

§ 525. Some Deponents use their Perfect Participle both in an Active and a Passive sense: the following are among the principal ones that do so:—

Ădĭpiscor,	*I attain to,*	**ădĕptus,** *having attained, or having been attained.*
Cŏmĭtor,	*I accompany,*	**cŏmĭtātus,** &c.

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Confĭteor,	*I confess,*	**confessus,** *having confessed,* or *having been confessed.*
Mētior,	*I measure,*	**mensus, &c.**
Expĕrior,	*I try,*	**expertus, &c.**
Mĕdĭtor,	*I practise,*	**mĕdĭtātus, &c.**
Testor,	*I call to witness,*	**testātus, &c.**
Mŏdĕror,	*I control,*	**mŏdĕrātus, &c.**
Pŏpŭlor,	*I devastate,*	**pŏpŭlātus, &c.**
Partior,	*I divide,*	**partītus, &c.**
Păciscor,	*I bargain,*	**pactus, &c.**

§ 526. The want of a Perfect Participle in other Verbs is supplied in two ways:

(A.) By the Perfect Participle *Passive* in agreement with its Substantive as an *Ablative Absolute.*

(B.) By **quum** with the Subjunctive Mood.

(A.)

Cognĭto Caesăris *adventu,* Ariovistus lēgātos ad eum mittit, *Having heard of Caesar's arrival, Ariovistus sent ambassadors to him.*—Caes.

Dextrā Hercŭles *dātā* ōmen se accĭpere ait, *Hercules offering his right hand, said he accepted the omen.*—Liv.

(B.)

Ĕpămīnondas *quum vĭcisset* Lăcĕdaemŏnios ăpud Mantĭnēam, atque ipse grăvi vulnĕre se exănīmări *vĭdĕret,* quaesīvit, salvusne esset clĭpeus, *Epaminondas, having conquered the Lacedaemonians in the battle of Mantinea, and seeing himself to be dying of a bad wound, asked if his shield were safe.*—Cic.

(For more examples see St. L. G. 332.)

§ 527. The *Future Participle* Active is used to denote (1) simple *futurity;* (2) *intention* or *purpose:* as,

Delli mŏrĭtūre, *O Dellius, who art (one day) to die.*—Hor.

Perseus rĕdiit, belli cāsum de integro tentātūrus, *Perseus returned, intending to try the chances of war afresh.*—Liv.

Obs. The Future Participle occurs most frequently in combination with the verb *sum.*

§ 528. The Neuter of the Perfect Participle is sometimes used as an Abstract Substantive: as,

Nam priusquam incĭpias, *consulto;* et ubi consŭlŭeris, mātūre *facto* ŏpus est, *For before you make a beginning, you want counsel; and when you have taken counsel, you want prompt action.*—Sall.

Nĭhil *pensi* neque *mŏdĕrāti* hăbēre, *They exercised no reflection, no restraint.*—Sall.

§ 530. *Frequent use of Participles.*—Participles are very

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often used in Latin, so as to avoid the use of Conjunctions where several predicates are united in a sentence: as,

Victa pĭĕtas jăcet, *Piety is vanquished and lies prostrate.*—Ov.

Rursus in oblīquum *verso* perrumpit *ārātro*, *Again he turns the plough, and breaks up (the soil) in a cross direction.*—Virg.

Tyrtaeus carmĭna *compŏsĭta* exercĭtui rĕcĭtāvit, *Tyrtaeus composed songs and repeated them to the army.*—Justin.

SYNONYMS.

1. **Ĭneo**, ĭi, ĭtum, 4, *to enter upon;* figuratively, *to engage in.* **Intrŏeo**, ĭi, ĭtum, 4, *to go into a place:* freq. followed by ad, in. **Intro**, āvi, ātum, 1 (transitive), *to enter*, as by crossing a threshold or boundary. **Ingrĕdior**, gressus sum, 3, *to enter* (= intro); fig. *to enter upon* (= ĭneo):—

Ĭnīre sŏcĭĕtātem cum ălĭquo, *To form an association with a man.*—Cic.

Intrŏit in tăbernācŭlum, *He goes into his tent.*—Sall.

Tu illam dŏmum ingrĕdi ausus es? tu illud līmen intrāre? *Hadst thou the hardihood to enter that house, to cross that threshold?*—Cic.

2. **Agrestis**, e, *wild, as though growing or bred in the fields:* fig. *rude, boorish.* **Rustĭcus**, a, um, *living in the country:* fig. *clownish, awkward.* The agrestis would violate the *natural*, the rustĭcus the *conventional*, laws of good-breeding. The former is opposed to *hūmānus*, the latter to *urbānus*:—

Agrestis et ĭnhūmāna neglĭgentia, *Boorish and unrefined neglect* (*of person*).—Cic.

Hŏmo impĕrītus mōrum, agrĭcŏla, et rustĭcus, *A man unused to the ways of the world, a farmer and country-bred.*—Cic.

3. **Destĭno**, āvi, ātum, 1 (de, sta-), lit. *to fasten down; make fast:* fig. *to form a decided resolution.* **Dĕcerno**, crēvi, crētum, 3, *to determine after deliberate consideration; to decree.* **Stātuo**, ui, ūtum, 3, *to station; to settle* (*what was before undetermined*). **Constĭtuo**, ui, ūtum, 3, *to station* (*a large body or number*); *to settle* (*with anybody*), *to resolve*:—

Rātes ancŏris destĭnābat, *He moored the rafts by anchors.*—Caes.

Praeter ŏpĭnĭōnem destĭnātam ălĭcŭjus, *Contrary to a man's fixed opinion.*—Liv.

Captīvos vinctos in mĕdio stătuit, *He set prisoners bound in the midst.*—Liv.

Quum ăpud flūmen classem constĭtuisset suam, *Having stationed his fleet near the* (*mouth of*) *the river.*—Nep.

Constĭtui cum hŏmĭnĭbus, *I made an appointment with the men.*—Cic.

Constĭtuĕram ut in Arpĭno mănērem, *I had resolved to stay in Arpinum.*—Cic.

Exercise LX.

1. He dared not enter-on an unknown road without a guide; trusting, however, to the good-fortune (*abl.*) of the king, he ordered (some) rustics to be laid-hold-of[1] who might serve-as[2] guides in the march (*gen*) 2. There remains but this one decisive-contest[3] for us, after traversing[4] so many lands in (*in* with *acc.*) hope of victory. 3. Parmenio, however, ignorant what was the fortune of the king on the right wing, checked his men; Magaeus, when[5] space was thus given him for flight, crosses the Tigris, not in a straight course but by a circuitous-route. 4. Wearied and wounded (as they were) thirst was particularly oppressive to them;[6] and in-every-direction by all the streams they-lay-outstretched,[7] catching with gaping

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mouth the water as it flowed by. 5. The speech was received with the greatest alacrity on the part of the soldiers (*gen.*), who bade (*part.*) him lead them whithersoever he wished. 6. The other (*ille*) after having received the gifts and joined (a compact of) friendship, proceeds to carry out what-had-been-determined-on.[8] 7. Alexander restrained his soldiers from ravaging[9] Asia, affirming[10] that those things ought not to be destroyed which they were come to possess (*fut. part.*). 8. The king sent Hephaestion into the region of Bactria[11] to provide supplies against the winter. 9. Arsaces ravaged[12] Cilicia with fire and sword, in-order-to-make a desert for the foe: whatever could be of use[13] he destroyed[12] (*corrumpo*), in-order-to-leave the soil barren and naked. 10. He ordered[12] thirty thousand of the younger men to be collected from all the provinces, and brought to him, armed; intending-to-hold-them at once (as) hostages and soldiers. 11. Vercingetorix was charged with treachery, because by his departure the Romans had come at so-favourable[14] an opportunity and with such speed: "he wished," they said, "rather to have the supremacy (*regnum*) in Gaul (*gen.*) by the permission of Caesar than by their good-will."

[1] Excĭpio, cēpi, ceptum, 3, *to meet and stop on the way.*
[2] Say, *be.*
[3] Discrīmen, ĭnis, *n.*
[4] Abl. absol. (ēmētior).
[5] Abl. absol.
[6] Say, *particularly parched* (pĕrūro) *them:* the predicates *wearied* and *wounded* agreeing with the object of the verb.
[7] Say, *had stretched out their bodies:* prosterno, strāvi, strātum, 3.
[8] Destĭnāta.
[9] Use *subs.* (pŏpŭlātio).
[10] Praefātus.
[11] *Adj.* Bactrĭānus, a, um.
[12] Hist. present.
[13] See St. L. Gr. 297.
[14] Say, *so great* (tantus).

LXI.—THE GERUND AND GERUNDIVE PARTICIPLE.

§ 531. The Gerund is a Verbal Substantive used in all cases except the Nominative and Vocative: as, **rĕgendi,** *of ruling;* **rĕgendo,** *to, for,* or *by ruling;* **ad rĕgendum,** *for the purpose of ruling.*

Obs. Instead of a Nominative Case of the Gerund, the Infinitive Mood is used (see § 505).

§ 532. The Cases of Gerunds have the same construction as the corresponding Cases of ordinary Substantives: as,

Gen.—Omnis *lŏquendi* ēlĕgantia expŏlītur scientiā lĭtĕrārum, *Every kind of elegance of speech is made more refined by an acquaintance with literature.*—Cic.

Dat.—Āqua nitrōsa ūtĭlis est *bĭbendo, Water impregnated with natron is useful for drinking.*—Plin.

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Acc.—Brĕve tempus aetātis sātis longum est *ad* bĕne hŏnestēque *vīvendum, The brief time of life is long enough for living virtuously and honourably.*—Cic.

Abl.—Ōrātor *in dīcendo* exercĭtātus, *An orator practised in speaking.*—Cic.

Obs. The Accusative Case of the Gerund is used only with Prepositions: otherwise the Imperfect Infinitive is used: see § 506 sqq.

§ 533. The Gerund as a Verbal Substantive still retains the power of governing its proper case as a Verb: as,

Parsĭmōnia est scientia *vītandi sumptūs sŭpervăcuos*, aut ars *re fămĭlĭāri* mŏdĕrāte *ūtendi, Economy is the science of avoiding needless expense; or the art of using one's income with moderation.*—Sen.

Diŏgĕnes dicēbat, artem se trādĕre *vēra* ac *falsa dijūdĭcandi, Diogenes professed to impart the art of distinguishing between the true and the false.*—Cic.

§ 534. The *Gerundive Participle* signifies that a thing is *necessary* or *proper* to be done. It is always Passive in meaning, whether coming from a Verb strictly Passive or from a Deponent. It has the following modes of construction:—

(A.) It is used in the Nominative Case along with the Verb **est, sunt,** etc., in agreement with a Substantive, to signify that something *ought to be done.*

(B.) It is used (impersonally) in the *Neuter* Gender along with the Verb **est,** with the same force as in the former case.

(C.) It is used in all Cases except the Nominative or Vocative, in agreement with a Substantive, as equivalent to a Gerund governing the case of its Verb.

NOTE. *The agent or doer in both (A) and (B) is put in the Dative Case* (comp. St. L. G. 294).

§ 535. (A.) If the verb is one that *governs an Accusative*, the Gerundive agrees with the Nominative of its substantive in gender, number, and case: as,

Dīlĭgentia est *cŏlenda, We must practise diligence.*—Cic.

Obs. Such a construction as poenas tĭmendum est, *we must fear punishment* (Lucr.), is exceptional, and is borrowed from the Greek.

§ 536. (B.) If the verb is one that *governs any other case* than the Accusative, the Gerundive is used impersonally with **est,** in the Nominative Singular Neuter: as,

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Rĕsistendum sĕnectūti est, *We must resist old age.*—Cic.
Corpŏri *subvĕniendum est, We must aid the body.*—Cic.

Obs. 1. In such cases the Gerundive Participle governs the same Case as the Verb to which it belongs. (See examples.)

Obs. 2. The Dative of the Agent is frequently omitted. (See examples.)

Obs. 3. But the Gerundives of some Deponent Verbs which govern an Ablative, as fruor, ūtor, fungor, are used both impersonally and in agreement with substantives: as,

Ūtendum ĕrit verbis iis, quĭbus jam consuētūdo nostra non ūtĭtur, *We shall have to employ words which our present usage does not employ.*—Cic.

Non păranda nōbis sōlum săpientia, sed *fruenda* etiam est, *We must not only get wisdom, but enjoy the benefit of it.*—Cic.

§ 537. (C.) The Gerundive is frequently used instead of the Gerund, when the verb governs the Accusative. The following changes then take place:—

1. The Accusative is put in the same case as the Gerund.
2. The Gerund is changed into the Gerundive.
3. The Gerundive being an Adjective agrees with its Substantive in gender, number, and case: thus

Ars pŭĕros ēdŭcandi difficĭlis est

becomes

Ars pŭĕrōrum ēdŭcandōrum difficĭlis est

in the following way: (1.) The Substantive *pueros* is put in the same case as the Gerund *ēdŭcandi;* consequently *puerorum.* (2.) The Gerund *ēdŭcandi* is changed into the Gerundive *ēdŭcandus, a, um.* (3.) The Gerundive is made to agree with puerorum in gender, number, and case; consequently, *ēdŭcandōrum.* For example:

Nĭhil Xĕnŏphonti tam rēgāle vĭdētur, quam stŭdium *agri cŏlendi, Nothing seems to Xenophon so princely as the pursuit of tilling the soil.*—Cic.

Rēgŭlus *rĕtĭnendi offĭcii* causā crŭciātum sūbiit vŏluntārium, *Regulus for the sake of keeping to his duty submitted to voluntary torture.*—Cic.

Obs. The Gerund is used in preference to the Gerundive, when the use of the latter would cause any ambiguity, especially when the Object of the Verbal Substantive is a *neuter* Adjective: as,

(Pars hŏnesti) in *trĭbuendo suum* cuique versātur, *A part of virtue consists in giving to every one his own.*—Cic.

§ 538. The Dative of the Gerundive is very often used with its Substantive to denote a *Purpose* or *Result* (§ 299): as,

Vălĕrius consul cŏmĭtia *collēgae subrŏgando* hăbuit, *Valerius the consul held the elections for choosing himself a fresh colleague.*—Liv.

Dĕcemvīri *lēgibus scribundis, Decemvirs for framing a code of laws.*—Liv.

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SYNONYMS.

1. **Vasto**, āvi, ātum, 1 (vastus), *to lay waste.* **Pŏpŭlor**, ātus sum, 1 (pŏpŭlus), prop. *to strip of inhabitants; to ravage (by pillage and fire).* **Dēpŏpŭlor**, ātus sum, 1 (intensive of preceding), *utterly to ravage:*—

Noctu pŏpŭlābātur agros, *He ravaged the country by night.*—Cic.
Agros et urbem dēpŏpŭlātus est, *He laid waste country and town.*—Liv.
Omnia ferro et incendiis vastāre, *To lay all waste with fire and sword.*—Liv.

2. **Prīmo**, *at first*, has reference to *time.* **Prīmum**, *first, firstly*, to *order* or *arrangement:*—

Nĕque illi crēdēbam prīmo, *Nor did I at first believe it.*—Ter.
Prīmum ĭgĭtur est de hŏnesto, tum de ūtĭli dissĕrendum, *First we have to discuss the honourable, next the useful.*—Cic.

3. **Dēmum**, *at length, not till now.* **Dēnĭque** (opp. to prīmum), *finally, in short.* **Tandem**, *at last*, often *after many efforts or disappointments.* **Postrēmo**, *last in order of time, lastly:*—

Vah! nunc dēmum intellĭgo, *Bless me, I see it now!*—Ter.
Ea dēmum vēra est ămīcĭtia, *That, and nothing short of it, is true friendship.*—Sall.
Dēnĭque quid rĕlĭqui hăbēmus? *Finally what have we left?*—Sall.
Jam tandem Itălĭae fŭgientes prendĭmus ōras, *Now at last we grasp the flying coasts of Italy.*—Virg.
Quaero postrēmo, *Lastly I ask, &c.*—Cic.

PHRASES.

Eng.	*It is said that a stone fell from heaven.*	Lat.	*Dīcĭtur lăpis de cœlo lapsus esse.*
,,	*I think I ought not to omit.*	,,	*Mihi praetermittendum non vĭdētur.*
,,	*The states were unable to pay.*	,,	*Cīvĭtātes solvendo non ĕrant.*
,,	*To make away with a man.*	,,	*Aliquem vītā prīvāre.*
,,	*To join battle.*	,,	*Proelium committĕre.*

EXERCISE LXI.

1. The three tribunes, when (*postquam*) it became evident (*appāreo*) that the Volscians would not join battle with them, parted (*discēdo*) into-three-divisions to (*ad*) devastate their territories. 2. A plan was entered upon of surprising[1] the warlike[2] enemy by means of an ambuscade. 3. So alarming tidings[3] had been brought to Rome that, laying-aside now their hatred for the decemviri, the senate[4] decreed that night-watches should be maintained (*hăbeo*) within (*in*) the city. 4. Minucius had neither the same fortune nor (the same) vigour of mind in action:[5] for while no serious[6] disaster was sustained (by him), he timidly[7] confined himself to his camp (*abl.*). 5. Meantime the Flamen of Quirinus[8] and the Vestal Virgins, abandoning all concern for their own property, held-a-consultation which of the sacred things they should carry[9] with them, and which should be left behind. 6. Both the friendly and the unfriendly had been persuaded[10] that there was no man (living) at the time[11] (who was) so great in war. 7. When the Gauls summoned the Romans to surrender (*subs.*) on-the-ground-that-they-were-

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starving,[12] in order to[13] remove[14] that impression, it is said that bread was tossed from the Capitol to the posts of the enemy. 8. It is not denied that Demosthenes possessed very great eloquence:[15] but it is also agreed that he was very fond of hearing Plato. 9. And since I am speaking of orators, I think I ought not to pass by those two thunderbolts of the forum, Tiberius and Caius Gracchus. 10. He determined that since this charge did not seem possible to be disproved,[16] all the ship-captains[17] (who were) the witnesses to his guilt must be made away with. 11. You fixed[18] the expenses of the ambassadors at too high a sum, though the states were not able to pay it. 12. The property of many citizens is-at-stake, which you must care for[19] both on your own account and on that of the republic.

[1] Capto, āvi, ātum, 1.
[2] Fĕrox, ōcis.
[3] Say, *so great alarms.*
[4] Patres.
[5] Say, *in carrying on* (*the*) *business* (nĕgōtium gĕrĕre).
[6] Magnŏpĕre : St. L. Gr. 546, 4.
[7] Adjective : St. L. Gr. 343.
[8] Quĭrīnālis, e.
[9] Use *pass.* (gerundive).
[10] See St. L. Gr. 234, *Obs.* 2 : *friendly, unfriendly,* aequus, ĭnīquus.
[11] Ea tempestāte.
[12] Say, *by hunger.*
[13] Causā, foll. by gerundive.
[14] Āverto, ti, sum, 3.
[15] Vis dīcendi.
[16] Tollo, sustŭli, sublātum, 3.
[17] Nāvarchus, i.
[18] Say, *you determined* (dĕcerno) *too large expenses for the ambassadors.*
[19] Consŭlo, ui, ltum, 3 (gerundive).

LXII.—THE SUPINES.

§ 542. The two Supines in **um** and **u** are properly the Accusative and Ablative Cases of Verbal Substantives of the Fourth Declension.

§ 543. The Supine in **um** is used only after Verbs signifying *motion*, and denotes a Purpose. It is thus equivalent to **ut** with the Subjunctive: as,

Fābius Pictor Delphos ad ōrācŭlum *missus est scītātum* quĭbus prĕcĭbus deos possent plācāre, *Fabius Pictor was sent to Delphi, to the oracle; in order to enquire by what prayers they might propitiate the gods.*—Liv.

Cŭbĭtum īre (or, of several persons, *cŭbĭtum* discēdĕre), *To go to bed.*—Cic.

Thĕmistŏcles.....Argos *hābĭtātum concessit, Themistocles retired to live at Argos.*—Nep.

§ 544. The Supine in **u** (which is properly an Ablative of *Manner*, § 311) is used after such Adjectives as **jūcundus**, *pleasant;* **făcĭlis**, *easy;* **hŏnestus**, *honourable;* **crēdĭbĭlis**, *credible;*

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mīrābĭlis, *wonderful;* and the like, with their contraries, to denote *in what respect* they are predicated of anything: as,

Quid est tam *jūcundum cognĭtu* atque *audītu*, quam săpientĭbus sententiis grăvĭbusque verbis ornāta ōrātio? *What is so delightful, whether in the learning or the hearing, as speech adorned with wise sentiments and weighty words?*—Cic.

Id *dictu* quam re *făcĭlius*, *That were easier in the saying than in the doing.*—Liv.

Nĕfas est *dictu*, *There were an impiety in so saying!*—Cic.

Obs. 1. Tacitus (once) uses the Supine in *u* instead of the Infinitive Mood after the Verb *pŭdet: as,*

Pŭdet dictu, *I am ashamed as I say it!*—Agr. 32.

Obs. 2. The Supine in *u* may often be translated by the English Infinitive Mood: as,

Mīrābĭle dictu, *Marvellous to relate!*—Virg.

SYNONYMS.

1. **Lēgātus**, i, *m.* (lēgo), *an ambassador;* also *a lieutenant.* **Ōrātor**, ōris, *m.* (ōro), *one who pleads a cause or speaks for another, an envoy, a spokesman; an orator.* **Rhētor**, ŏris, *m.* (ῥήτωρ), *a rhetorician, one who gives lessons in rhetoric:*—

Pyrrhum de captīvis rĕdīmendis missus ōrātor, *Pyrrhus was sent as envoy respecting the ransoming of the prisoners.*—Cic.

Rhētor măgister dēclāmandi, *A rhetorician (is a) professor of declamation.*—Cic.

2. **Grātŭlor** (grātus) ātus sum, 1, *to congratulate, wish one joy:* less freq. *to give thanks.* It has a variety of constructions. **Grātor**, ātus, 1 (chiefly poet.), *to give thanks, congratulate.* **Congrātŭlor** (con, grātŭlor) is used, generally *of many persons*, in the same sense as grātŭlor:—

Grātŭlor tĭbi affīnĭtāte vĭri, *I congratulate you on your alliance with the man.*—Cic.

Mĭhi de fĭlio grātŭlāris, *You congratulate me on my son.*—Cic.

Quā in rē tĭbi grātŭlor, *On which matter I offer you my congratulations.*

Ad coenam vŏcant, adventum grātŭlantur, *They invite him to supper, they welcome his arrival.*—Tac.

Eāmus Jŏvi Maxĭmo grātŭlātum, *Let us go and give thanks to Jupiter most great.*—Scipio in Gell.

Si mĭhi tum essent omnes congrātŭlāti, *If all had then joined to congratulate me.*—Cic.

Jŏvis templum grātantes ŏvantesque ădeunt, *They repair in thankful procession to the temple of Jupiter.*—Liv.

Grātātur rĕdŭces, *He congratulates them on their return.*—Virg.

3. **Et** serves to connect, in the most general manner, words or sentences which may be deemed of equal importance. **Que** indicates a closer connection, as when one thing is an appendage of another. It is always attached as an enclitic to the word to which it belongs. **Atque** (ad, que) or **ac** is similar to que, but gives more importance to what is added. Ac is rather used before consonants (excepting *c*): atque before vowels and consonants.

PHRASE.

Eng. *If it may be said without impiety,* Lat. *Si hoc fas est dictu.*

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Exercise LXII.

1. The people-of-Veii, quelled[1] by (their) defeat, sent envoys to Rome to ask for peace. 2. When the war with the Helvetii was finished, ambassadors from almost the whole of Gaul (*gen.*) came to congratulate Caesar. 3. The viceroys[2] of the king of Persia sent ambassadors to Athens, to complain that Chabrias was waging war against the king, in-alliance-with[3] the Egyptians. 4. Upon the Saguntines requesting[4] (to be allowed) to go to see Italy, guides were given them, and letters were sent to the different[5] towns (instructing them) to receive the Spaniards courteously. 5. Hannibal (though) unconquered in Italy, was recalled to defend his country against P. Scipio, son of the Scipio[6] whom he had routed first at the Rhone, a second time at the Po, a third time at the Trebia. 6. The soul of man can be compared with nothing else than with God himself, if this may be said without impiety. 7. Nor does he go further in narration than to state what needs to be known. 8. Though they had nowhere ventured on[7] anything worth being related, they agreed, for two months'[8] pay and corn, to a truce for thirty days. 9. He proves to them that it would be an easy matter[9] to carry out their enterprise,[10] because he himself was shortly about to obtain (*fut. part.*) the supreme power in his own state (*gen.*). 10. Hannibal, incredible to tell, in the-space-of-two-days[11] and two nights, reached Adrumetum, which is distant from Zama about three hundred miles.

[1] Sŭbĭgo, ēgi, actum, 3. *Defeat*, adversa pugna. (Clādes *is a great or disastrous defeat.*)
[2] Praefecti.
[3] Say, *together with* (ūna).
[4] Abl. absol.: *to request*, pĕto, īvi, ītum, 3.
[5] Say, *through the towns*, per oppĭda.
[6] Say, *of him* (is).
[7] Part. constr., omitting *though*: for *nowhere anything*, say *nothing anywhere*.
[8] Bīmestris, e.
[9] Perfăcĭle factu.
[10] Cōnāta (*neut. pl.*).
[11] *Space of two days*, bīduum.

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QUESTIONS ON SYNTAX.

SECT.

211. What may the subject of a sentence be?
212. Can the Infinitive Mood stand as the subject? Why?
213. What may the predicate of a sentence be?
214. When is a substantive said to be in apposition with another substantive? What is usually the case, number, and gender of the latter substantive?
215. When does the Predicate usually follow the gender and number of the original subject? When does it usually agree with the apposition rather than with the original subject?
217. When the English words 'as' or 'when' are omitted in Latin does apposition take place? Give an example.
219. In what respects does a verb agree with its subject?
220. If two or more substantives form the joint subject, what will be the number of the verb?
221. What is the rule when subjects of different persons have a common predicate?
222. If the subject be a a collective substantive, what is usually the number of the verb?
223. In what respects does an adjective agree with a noun?
224. Does the perfect participle in the compound tenses of the passive voice follow the same rule?
225. What rules must be observed when an adjective or participle is predicated of two or more subjects at once?
228. In what respect does the Relative agree with its Antecedent?
229. Suppose the Predicate of the Relative to be of a different gender from the Antecedent, with which does the Relative usually agree? Give an example.

SECT.

230. Suppose the Antecedent be a whole proposition, how is it treated? What is then used instead of the simple Relative? Give an example.
231. What does the Nominative Case denote?
232. Does the Nominative ever denote the Predicate? After what four classes of Verbs especially?
234. What does the accusative denote? What kind of verbs govern the Accusative?
235. What Accusative frequently follows Intransitive Verbs? Give an example.
236. Explain how Lugeo, Horreo, &c., often govern an Accusative. In what writers is this idiom chiefly found?
238. Name the Prepositions which, in composition with intransitive verbs of motion, give them a transitive force.
239. Name the Prepositions which, in composition with intransitive verbs of motion, *frequently* give them a transitive force.
240. Name the Preposition which gives a transitive force to intransitive verbs of rest, such as jaceo.
241. With Pudet, Piget, &c., what cases are used? What do these cases respectively, represent? Give examples.
242. Name the impersonal verbs which take an accusative of the Person, but no Genitive after them.
243. What verbs take a double accusative after them? Give examples.
244. Name other verbs, many of which take a similar construction. What do the two accusatives represent?
245. After what verbs is the Factitive Accusative used? Give examples of it.
246. What compound Transitive Verbs take after them a double accusative? Give examples.

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SECT.

247. In what case are the names of Towns, and small Islands, put after verbs signifying motion towards?

249. In what case are duration of Time, and extent of Space, put after 'how long,' 'how far,' &c.?

251. By what writers is the Accusative of Closer Definition generally used? What does it indicate? What is the usual construction in Prose?

252. How is a Passive Verb, by a Greek idiom, often used? Illustrate this by a quotation from Horace.

254. Name the expressions in which the Accusative is used adverbially.

257. What rule is to be observed with the names of Towns and small Islands, in answer to the question 'Where'?

258. What other substantives also follow this rule?

259. In what case are names of Towns and small Islands put in answer to whither? Do the Poets extend the use of this construction? Give an example.

260. What two Accusatives have the same construction as the names of towns? Give an example.

261. In what case are names of towns and small islands put in answer to 'Whence'? Give an example.

263. State the general rule for the Genitive. Express in Latin *a ship of gold.*

264. Name some ablatives on which the Genitive depends. What is the usual position of the Genitive with these words?

265. In what case does the person or thing, to which anything belongs, usually stand?

266. What Genitive often follows the verb 'Sum'? What English word must then be expressed in the translation? With what words is this construction not admissible?

269. What do you understand by the Partitive Genitive?

270. Name the Adjectives and Pronouns after which the Partitive Genitive is used. May these neuters ever depend on Prepositions?

271. After what kind of Adverbs, used substantively, is the Partitive Genitive found? Name these adverbs.

272. After what other words is the Partitive Genitive used?

273. Give examples of each.

274. If a substantive of quality, quantity, &c., have an adjective joined with it, in what case does it stand? Can the Genitive and Ablative ever be used without an adjective?

276. Name the class of adjectives which govern a genitive of the object. Give an example of each. What other adjectives follow the same rule?

277. Is there any difference of meaning between *patiens laborum* and *patiens labores*? Give an explanation of it.

278. What case do verbs of Remembering and Forgetting usually govern?

279. After what verbs is the Genitive used to denote the Charge? What other construction is sometimes found? With what word is this the only admissible construction? With what adjectives is the Genitive also used?

280. How is the Genitive sometimes used after verbs of condemning? Is any other case ever used? Give an example of each.

281. By what words is the price or value expressed after verbs? How is a definite price expressed? Name some Genitives that are used to express *of no value at all.*

282. Name the verbs of feeling which take a genitive of the cause of emotion. What case do Miseror and Commiseror govern?

283. How is the Genitive used with Interest and Refert? What construction must be used in the case of Personal Pronouns? How is Refert generally used?

284. What case is used after Verbs and Adjectives of Separation or Removal?

288. After what Verbs may the Dative be used? What construction must be used when *for* signifies *in defence of, on behalf of*?

289. Explain the Dative with Vaco, Nubo, &c.

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SECT.

290. What is meant by the 'Dativus Ethicus'? With what dative is it closely connected?

291. Name the verbs, which though apparently transitive, govern a Dative. How must the Passives of these verbs be used? What case do Juro and Adjuro govern? What is the construction of Medeor and Adulor? In what sense does Aemulor take an accusative? What case do Jubeo, Rego, and Guberno take after them? 'Some verbs have different meanings according as they govern the Accusative or Dative.' Give examples.

292. What compound Verbs govern the Dative? What verbs take an accusative in addition? Name some compound Verbs that often take two constructions. Give examples.

293. How is the Dative used after the Perfect Tenses Passive?

294. After what part of the Verb does the Dative regularly express the Agent?

295. What impersonal Verbs govern the Dative? What is often found with Licet, &c.?

296. What is 'Sum' with a Dative equivalent to? When a name is specified after 'Esse,' or any similar verb, into what case is it attracted?

297. What two Datives are used with verbs signifying to be, or become, &c.? How is a Dative of result often used?

298. After what Adjectives may the Dative of Advantage or Disadvantage be used? What construction is often found with Similis and Dissimilis? How may an Adjective denoting fitness or ability be construed?

306. After what Verbs is the Ablative of Separation or origin found? What is the usual construction in Prose?

307. After what adjectives is the ablative often used?

308. What is the construction of *Opus est*?

310. After what participles is the Ablative of Origin especially found?

311. What does the Ablative usually express after Verbs, Participles, and Adjectives? When is the Ablative, after a Passive Verb used with a Preposition? When is it used without a Preposition?

SECT.

312. When is the Ablative of manner generally used without 'Cum'? When is the Ablative of manner generally used with 'Cum'? Name the Substantives which never take 'Cum.' When will the English 'with' always be translated by 'Cum?' When will it always be translated by the Ablative only?

313. How is the Ablative used with Intransitive Verbs?

314. What sort of Adjectives are followed by the Ablative of Cause? Name examples.

315. Name the Deponent Verbs which govern the Ablative. What were these Deponents originally? How is the Ablative with Potior probably governed? When does Potior take a Genitive?

316. What Verbs and Adjectives are used with an Ablative of Price? Why is the Ablative used to express the price? How is an indefinite price expressed? Name the exceptions to this rule.

317. What Verbs and Adjectives govern an Ablative of Means or Manner? What other case is sometimes used with them? What case does 'indigeo' always take? What other verbs come under this rule? What other adjective also governs an ablative?

318. How is the Ablative of Quality used? In what respect is it like the Genitive of Quality?

319. How is the Ablative used after Comparatives? What rule must be observed when two Predicates are compared?

320. What case do Dignus and Indignus govern?

321. What does the Ablative of Measure denote? and how does it occur? Give examples.

322. How is the answer to 'When' expressed? Give examples.

323. If a Substantive denoting time is without any attributive word, what rule is to be observed? Name any exceptions to this rule.

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SECT.

324. How is the answer to 'within what time' expressed?

325. How is the answer to 'how long before' or 'how long after' expressed? Give the forms of expression that may be used with the same meaning. When may 'Ante' or 'Post' used in this way govern a dependent proposition? Give the forms that may be used when 'ante' or 'post' are followed by quam and a verb.

326. How is the answer to the question 'Where' expressed?

327. What is the rule for the construction of the names of Towns and small Islands?

328. Name the Ablatives which are used without a preposition in answer to the question 'Where'?

330. With what Adjective may a noun be placed in the Ablative without a preposition?

331. What rule must be observed in all other cases? Do the Poets observe these restrictions?

332. How do you define the Ablative Absolute? How may this Ablative be explained? How must the Perfect Participle active in English usually be dealt with in Latin?

333. How is the Substantive sometimes represented, in the Ablative Absolute? With what words does this construction most frequently occur?

334. Since the verb Sum has neither Present nor Perfect Participle, what often occurs in this construction?

339. How is a Masculine or Neuter adjective often used? What must be expressed if the termination of the adjective would not be a sufficient guide?

341. How is an Adjective sometimes used in Latin? With what words is this especially the case?

343. How are Adjectives often used with Verbs? Name some that are most frequently used in this way. Which of these are of rare occurrence?

345. What Adjectives may be used with a Noun, to substitute an English relative clause with 'to be'? What

SECT.

is the difference between 'Primus dixit' and 'Primum dixit'?

346. In what case is the second member of a comparison put when the connection is made by quam?

347. If the first member of a comparison be governed by a word which does not belong to the second, what must then be used? If the first member of the clause is in the accusative, in what case is the second frequently placed?

348. What case does the comparative frequently govern?

349. How are Plus, Amplius, and Minus, used with words of quantity?

350. When two adjectives are compared together, how is the comparison made?

351. What does the Comparative degree often denote? How may the same notion be otherwise expressed?

353. What forms are used to express the highest degree possible?

354. By what other words may a superlative be strengthened?

355. In what other way may comparison be made?

356. How would '*All the wisest*,' '*All the best*,' and similar phrases be expressed?

357. When are the Personal Pronouns not usually expressed?

359. What is the distinction between *nostrum*, *vestrum*, and *nostri*, *vestri*? Are Nostri, Vestri, plural or singular?

360. To what do the cases of Sui and the Possessive Pronoun Suus always refer?

361. In principal sentences to what does Suus sometimes refer?

362. In subordinate propositions to what may the cases of Sui, and the possessive Suus sometimes refer?

363. When are the Possessive Pronouns frequently omitted in Latin? What do the Possessive Pronouns often denote?

364. What is the person of the Demonstrative 'Hic,' and how may it be often translated?

365. What is the person of the Demon-

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strative 'Ille'? What does it often denote?

366. When Hic and Ille are used together, how are they distinguished?

368. What is the person of the Demonstrative Iste, and what does it denote?

369. What other signification has 'Iste'? Are these distinctions of meaning also found in the adverbs derived from these pronouns?

370. To what does the pronoun 'Is' refer?

371. When are the Accusative and Dative of this pronoun often omitted?

375. How may 'Idem' often be translated when it denotes similarity or opposition to something already mentioned?

376. How may 'Ipse' often be translated?

377. With what does 'Ipse' agree when joined to a personal pronoun?

379. Name the principal relative pronouns with their respective correlatives. Give the corresponding adverbs. Are qualis, quantus, &c., always expressed after talis, tantus, &c.? Is it to be supposed that the relative 'qui' is regularly preceded by 'is' or 'idem'? When are these pronouns to be used?

381. When is the Superlative in Latin inserted in the Relative clause?

382. By what may 'qualis,' 'quantus,' be governed in their own clause?

383. How do you distinguish 'aliquis' from 'quis'?

384. How is 'Quispiam' used?

385. What does 'Quidam,' *a certain one*, denote?

386. In what sort of propositions are 'Quisquam' and 'Ullus' used?

388. What does 'Quisque' denote? What is its position in principal sentences?

389. What other use of 'Quisque' may be noticed?

390. What do 'Alius' and 'Alter' respectively denote when repeated?

392. What does the Present Tense express?

393. What is meant by the Historical Present?

394. What does the Past-Imperfect Tense denote?

395. What else does this Tense denote?

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397. How is the Past-Imperfect of the Verb Sum sometimes used?

399. What is the meaning of the Future Tense?

400. In what senses is the Perfect Tense used in Latin?

401. For what is the Perfect often used after 'postquam,' &c.? What does 'postquam' take when a precise time is specified?

402. What does the Past-Perfect Tense indicate?

405. What does the Future Perfect Tense indicate?

407. When are both the Future Perfect and the Simple Future Tenses sometimes used in Latin?

408. How is the Indicative Mood used with Interrogative Pronouns and Adverbs?

409. What interrogative particles are also used to indicate a question?

410. What is the use of the particle 'ne'? How is it placed?

411. What is the use of 'Nonne'?

412. What does the particle 'num' indicate?

414. What particles are used in asking double direct questions? How are utrum, an, and ne respectively placed? How are necne and annon written? What particle is often omitted?

415. Is 'an' ever used in single questions?

416. Give the sequence of the interrogative particles and double questions.

421. What does the Subjunctive Mood express? What is it therefore used to indicate?

422. On what is the Subjunctive Mood always dependent?

423. What is the fundamental rule for the sequence of the tenses in the Subjunctive Mood?

424. Of what parts does an hypothetical sentence consist? When is the verb of each member of the sentence in the Indicative? When are both verbs in the Subjunctive?

426. When are the present and perfect tenses of the Subjunctive used with the conditional conjunctions?

427. When are the past tenses used with the same conjunctions?

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432. What other use is there of the Subjunctive?
433. What mood is used after words of doubt or uncertainty?
434. What is an Indirect Question? In what mood will its verb stand?
435. In indirect single questions how is 'num' used?
436. In indirect double questions what particles may be used?
438. After what expressions is the particle 'an' used? What do the phrases 'haud scio an,' 'nescio an,' &c., imply?
440. What is meant by the 'subjunctivus dubitativus'?
443. How is the Subjunctive often used without any preceding verb?
444. What kind of wish does the Present Tense Subjunctive express?
445. How is the first person plural of the same tense used?
447. Is a verb of wishing often expressed? What construction may then follow? How is 'opto' generally construed? What are 'volo,' 'nolo,' and 'malo' frequently joined to?
449. With what conjunctions is the Subjunctive used to express purpose or result?
450. How is the conjunction 'ut' used in connexion with the Subjunctive Mood?
451. After what verbs are 'ut' and 'ne' used with the Subjunctive, the former in a positive, the latter in a negative sense?
453. In what sense is 'quo' used with the Subjunctive? When is 'quo' chiefly used? What is it then equivalent to? Is 'quo' ever used to denote a result?
454. How is 'ne' used with the subjunctive? To what is it then equivalent?
456. When a purpose is signified, what is used for 'ut nemo,' 'ut nullus,' &c.?
457. If only a result is signified, what forms must be used?
460. What is the difference between 'ut' and 'ne,' after verbs signifying fear or anxiety? Instead of 'ut,' what is sometimes found?

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461. When is 'quin' used with the Subjunctive? Give an example of each class. Are the expressions 'haud multum abfuit,' 'minimum abfuit,' &c., ever personal?
462. In what sense is 'quin' used with the Indicative? What does it then express?
463. After what sort of words is 'quoniam' used?
464. What is meant by Oratio Obliqua?
465. Name the changes of mood that take place when a speech is transferred to the oblique form?
466. On what verb, expressed or implied, do all direct statements become dependent when transferred to the oratio obliqua?
467. In what mood are the subordinate verbs of Relative sentences placed in the oratio obliqua? Suppose a statement of the *writer's*, not of the *speaker's*, be interwoven in the oratio obliqua, in what mood will its verb stand?
468. In what mood will questions be placed when transferred to the oratio obliqua? On what word will they be dependent?
469. How is a rhetorical question expressed in the oratio obliqua?
470. How are commands and exhortations expressed when transferred to the oratio obliqua? What word would be either expressed or understood?
471. In what mood do the verbs remain in the oratio obliqua which were used by the speaker in the Subjunctive?
474. When do the relative and relative particles take the Subjunctive?
475. When is qui, quae, quod, followed by the Subjunctive? What common phrase may be referred to this rule?
476. When stating the reason for something, what mood does the relative take?
477. How may the force of 'qui,' when introducing a reason, be augmented? Is this ever found with the Indicative?
478. When 'qui' denotes a purpose, what mood does it take?

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479. Is 'qui' ever used to denote a result? With what mood is it then used?
480. After what adjectives is 'qui' especially so used?
482. After what expressions is the Subjunctive generally used?
483. When does 'quum' take the Subjunctive?
484. How is the sequence of events in historical narrative expressed?
485. How is 'quum' used with the tenses of the indicative?
486. When do the Conjunctions *Quod* and *Quia* take the Indicative? Which of the two states a reason more *directly*?
487. When is the Subjunctive used with 'Non Quod' or 'Non Quia?' Quote a passage which illustrates the difference between *Quia* or *Quod* with the Indicative and the Subjunctive.
489. After what Impersonal expressions is *Quod* with the Indicative used?
492. With what parts of speech is 'Quippe' chiefly used? What Moods follow it?
493. What force has 'Quippe' sometimes with the Indicative? Quote examples.
494. How is 'Quoniam' generally used? With what Mood?
497. With what Mood is 'Dum' *whilst* construed? With what is 'Dum' *until* construed?
498. How is 'Dummodo' construed?
500. When do the Conjunctions 'antequam,' &c., take the Subjunctive Mood?
501. When do they usually take the Indicative?
502. How are 'Quamvis' and 'Licet' construed?
503. What Moods do 'Quanquam,' 'Etsi,' 'Etiamsi,' take?
504. What is the Infinitive Mood in reality? In what cases may it be used? What takes its place in other Cases?
505. With what Impersonal Verbs and Phrases is the Infinitive used as a Subject?
506. By what writers is the Infinitive chiefly used as a *Direct Object*?

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507. What Verbs are followed by the Accusative and Infinitive?
509. What other Verbs are also thus construed?
510. What Impersonal Phrases are followed by the Accusative and the Infinitive? Name some which are usually followed by the Subjunctive.
511. How are Verbs of *Willingness* or *Permission* usually construed? Have they ever any other construction? How is 'Impero' sometimes construed?
512. What Verbs govern the Infinitive without an Accusative?
513. In what Case will a Predicative Adjective or Noun be when joined to an Infinitive Mood? Is the same Tense used in Latin as in English after 'Verbs of Wishing,' &c.?
514. What other Verbs govern the Infinitive?
516. How is the Infinitive used in Exclamations? Quote examples.
517. How do Historical Writers often use this Mood?
518. What circumlocution is used for the Future Infinitive? When is this especially the case?
520. How does the Participle express the Notion of the Verb? In what way is it chiefly used?
521. What case do Active Participles govern?
522. In what Participles is the Latin Verb deficient? What class of Verbs alone form a Perfect Participle? How is the lack of an Imperfect Participle Passive sometimes supplied?
523. What does the Imperfect Participle represent? What is often used instead of it?
524. What does the Perfect Participle Active represent? In what Verbs only is it found? Name the principal Active Verbs which have a Perfect Participle with an Active sense.
525. What sense belongs to the Perfect Participle of some Deponents? Name the principal ones in which this is the case.

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526. In what two ways is the want of a Perfect Participle in other Verbs supplied?

527. What does the Future Participle Active denote? With what verb does it most frequently occur?

528. How is the Neuter of the Perfect Participle sometimes used?

530. How are Participles oftimes elegantly used in Latin?

531. What is the Gerund? In what Cases is it used? What often takes the place of the Nominative?

532. What construction have the cases of Gerunds? How only is the Accusative of the Gerund used?

533. Can the Gerund, like the verb, govern its proper case?

534. What does the Gerundive Participle siguify? Name its various modes of construction. In what case is the Agent or Doer to be put?

535. If the Verb governs the Accusative with what will the Gerundive agree? Is such a construction as 'Poenas timendum est' usual?

536. If the Verb governs any other Case than the Accusative how will the Gerundive be used? What case will the Gerundive govern in such instances? What is often omitted?

537. For what is the Gerundive often used? When? What changes then take place? When is the Gerund to be preferred to the Gerundive?

538. For what is the Dative of the Gerundive often used?

542. What are the two Supines in *um* and *u* properly?

543. After what Verbs is the Supine in *um* used? What does it then denote?

544. After what adjectives is the Supine in *u* used? How may it be translated?

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ENGLISH-LATIN VOCABULARY.

A

abandon, to, ōmittō, ōmīsī, ōmissum, 3 (Ex. 48); dēsĕro, ŭi, ertum, 3; rĕlinquo, līqui, lictum, 3.

abandoned, in life, scĕlestus, a, um; perditus, a, um.

abide, to, mănĕo, si, sum, 2; expecto, āvi, ātum, 1: = *to abide by*, sto, stĕti, stātum, 1 (Ex. 28), with *abl.*

ability, = *power*, pŏtentia, ae, *f.* := *talent*, ingĕnium, i, *n.*

able, be to, possum, pŏtui, posse; queo, quīvi and ĭi, ĭtum, 3; văleo, ui, ĭtum, 2.

abode, dŏmus, ūs *or* i, *f.*, dŏmĭcilium, i, *n.*

aborigines, ăbŏrīgines, um, *c.*

abound, to, ăbundo, āvi, ātum, 1 (constructed with *ablative*).

abounding in, ăbundans, tis (with *abl.*).

about, = *concerning*, dē, *prep.*, *or* (rarely) sŭper, *prep.*, with *abl.* *In point of time*, circĭter, *adv.* or *prep.* = *Around*, circa, circum, *prep.*

above, sŭper, *prep.*, with *acc.* and *abl.*; sŭpra, *prep.*, with *acc.* *Of number*, ultra, *prep.* with *acc.*, and *adv.* Adj., *of place*, sŭpĕrior, us. *Of size*, măjor, us.

abroad, fŏris, *adv.* After verbs of motion, fŏras, *adv.*

absence, absentia, ae, *f.*: *in his, her, absence*, absens, tis.

abundance, ăbundantia, ae, *f.*; plūrĭmus, a, um. *In abundance*, ăbunde, *adv.*; affātim (Ex. 17), *adv.*

abundant, = *in abundance*, affātim (Ex. 36), *adv.* with *gen.*

access, ădĭtus, ūs, *m.*

accomplishment, ars, tis, *f.*

accord (of one's own), sponte (prop. *abl.* of obsolete spons, *f.*).

accord, to, = *to give*, trĭbuo, ui, ūtum, 3; concĕdo, cessi, cessum, 3: = *to agree*, congruo, ui, 3; convĕnio, vēni, ventum, 4.

according to, sĕcundum, *prep.* with *acc.*

account of, on, propter (with *acc.*), causā, ergō (with *gen.*).

accuse, to, accūso, āvi, ātum, 1 (constr. with *acc.* of person and *gen.* of crime; or instead of the latter, a neut. pron., or *abl.* with de).

achieve, to, confĭcio, fēci, fectum, 3.

achievement, făcinus, ŏris, *m.* In *plur.*, res gestae, *exploits*.

Achilles, Achilles, is, *m.*

acknowledge, to, agnosco, gnōvi, gnĭtum, 3 (*to recognise*); fāteor, fassus, 2 (*to confess*).

acquire, to, acquīro, quīsīvi, quīsītum, 3.

acquit, to, absolvo, vi, ūtum, 3.

across, trans, *prep.* with *acc.*

act, factum, i, *n.* *Act of kindness* (Ex. 42), bĕnĕfĭcium, i, *n.*

act, to, făcio, fēci, factum, 3; ăgo, ēgi, actum, 3.

action, actio, ōnis, *f.* *There is need of prompt action* (Ex. 28), ŏpus est mātūrē facto.

add, to, adjĭcio, jēci, jectum, 3.

address, to, allŏquor, allŏcūtus sum, 3.

adjure, to, ōro, āvi, ātum, 1; obtestor, ātus sum, 1.

admirable, admīrābilis, e.

admire, to, mīror, admīror, ātus sum, 1; in admīrātiōne hăbeo, 2.

admonish, to, mŏneo (admŏneo), ui, ĭtum, 2.

admonition, admŏnĭtio, ōnis, *f.*; in *pl.*, ea quae admŏnēmur.

adorn, to, orno (*or* exorno), āvi, ātum, 1; cŏlo, ui, ultum, 3.

Adrumetum, Adrūmētum, i, *n.*

Aduatica, Aduātŭca, ae, *f.*

advance, to, vădo, si, sum, 3; ingrĕdior, gressus, 3; vĕnio, vēni, ventum, 4: *to advance battering-rams*, ăgĕre turres.

advantage, ēmŏlūmentum, i, *n.*; commŏdum, i, *n.* *To a man's advantage*, often *dat.* of person. (*See* Ex. 22).

advantageous, commŏdus, a, um. *To be advantageous to a man*, ălĭcui ūtĭlĭtāti *or* ūsui esse, *or* expĕdīre.

advice, consĭlium, i, *n.*

Aedui, Aedui, ōrum, *m.*

Aegatian islands, Aegātes, ium, Insŭlae, ārum, *f.*

Aegean, Aegaeus, a, um.

Aelius, Aelius, i, *m.*

Aemilius, Aemĭlius, i, *m.*

Aeneas, Aenēas, ae, *m.*

Aeschylus, Aeschўlus, i, *m.*

Aesop, Aesōpus, i, *m.*

Aethalia, Aethălia, ae, *f.*

affair, res, ēi, *f.*; nĕgōtium, i, *n.*

affection, cārĭtas, ātis, *f.*; ămor, ōris, *m.*

affectionately, ămanter, *adv.*; stŭdiōsē, *adv.*; plē, *adv.*

affirm, to, affirmo, āvi, ātum, 1.

afraid, to be, vĕreor, ĭtus, 2; tĭmeo, ui, 2.

Afranius, Afrānius, i, *m.*

Africa, Afrĭca, ae, *f.*

after, post, *prep.* with *acc.*; also *adv.*

afterwards, deinde, *adv.*

again, ĭtĕrum, *adv.*

against, contra, *prep.* with *acc.*

age, aetas, ātis, *f.*

aged, sĕnex, is (Ex. 29), *m.*

agitate, to, agĭto, āvi, ātum, 1; mŏveo, mōvi, mōtum, 2; trepido, āvi, ātum, 1.

agree, to, assentior, sensus sum;—*together*, convĕnio, vēni, ventum, 4; congruo, ui, 3. *It is agreed*, constat.

agreeable, jūcundus, a, um.

agreeably to, convĕnienter, *adv.* with *dat.*

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AGRICOLA.

Agricola, Agrĭcŏla, ae, *m.*
agriculture, agrĭcultūra, ae, *f.*
Agrigentum, Agrĭgentum, i, *n.*
ah, ah! *interj.*
ahead, ante, *adv.* (or *prep.* with *acc.*). *To be ahead of,* supĕro, āvi, ātum, 1.
aid, auxĭlium, i, *n.*; ops, ŏpis (nom. obsol.); *plur.* ŏpes, um, *f.*
aid, to, adjŭvo, jūvi, jūtum, 1 (with *acc.*); auxĭlior, ātus sum, 1 (with *dat.*).
aim at, to, stŭdeo, ui, 2 (with *dat.*); pĕto, īvi *and* ii, ītum, 3.
amiable, āmābĭlis, e.
alacrity, ălacrĭtas, ātis, *f.*
alarm, terror, ōris, *m.*; tĭmor, ōris, *m.*
alarm, to, perterreo (exterreo), ui, ĭtum, 2; commŏveo, mōvi, mōtum, 2.
Alcibiades, Alcĭbiădes, is, *m.*
Alexander, Ălexander, dri, *m.*
Alexandria, Ălexandrĭa, ae, *f.*
alive, vīvus, a, um; vīvens, tis.
all, omnis, e.
alliance, sŏcĭĕtas, ātis, *f.*; ămicĭtia, ae, *f.*; *treaty of* —, fœdus, ĕris, *n.*
allow, to, pătior, ssus sum, 3; permitto, īsi, issum, 3; concēdo, ssi, ssum, 3 (Ex. 43).
ally, sŏcius, i, *m.*
almost, paene, *adv.*; fĕrē, *adv.*
along, per, *prep.* (gov. *acc.*). *Along with,* cum, *prep.* (gov. *abl.*).
aloof, prŏcul (followed by a *or* ab), *adv.*
Alps, Alpes, ium, *f.*
already, jam, *adv.*
also, ĕtiam, et, *conj.*
altar, āra, ae, *f.*
although, etsi, *conj.*; quum, *conj.*
alone, sōlus, a, um.
always, semper, *adv.*
ambassador, lēgātus, i, *m.*
Ambiorix, Ambiŏrix, ĭgis, *m.*
ambuscade, insīdiae, ārum, *f.*
amend, to, ēmendo, āvi, ātum, 1.
amid } inter, *prep.* (gov.
among } *acc.*; per, *prep.* (gov. *acc.*).

APPOINT.

amount, vis (not used in *gen.*); *acc.* vim; *abl.* vi; *plur.* vires, *f.*
Ampius, Ampius, i, *m.*
amply, largē, *adv. Amply endowed* (Ex. 32), lōcūples, ētis.
Anaximenes, Anaxĭmĕnes, is, *m.*
ancestors, mājōres, um, *m.*
ancestral, pătĕrnus, a, um.
Anchises, Anchises, ae, *m.*
anchor, ancŏra, ae, *f.*
Anicia, Anĭcia, ae, *f.*
ancient, antiquus, a, um; priscus, a, um; vĕtus, ĕris; pristinus, a, um.
Ancus Martius, Ancus, i, Martius, i, *m.*
and, et, atque, ac (p. 149).
anger, īra, ae, *f.*
angry, īrātus, a, um.
angry, to be, īrascor, ātus sum, 3; succenseo, ui, ĭtum, 2.
animosity, invĭdia, ae, *f.*
animal, ānīmal, ālis, *n.*
announcement, nuntius, i, *m. On this announcement, etc.,* his nuntiātis.
annoying, mŏlestus, a, um.
annoy, to, vexo, āvi, ātum, 1; laedo, si, sum, 3; perturbo, āvi, ātum.
another, ălius, a, ud. Another *of two,* alter, ĕra, ĕrum.
answer, to, respondeo, di, sum, 2.
Antigonus, Antĭgŏnus, i, *m.*
Antioch, Antiŏchĭa, ae, *f.*
Antiochus, Antiŏchus, i, *m.*
Antipater, Antĭpăter, tri, *m.*
Antonius, Antōnius, i, *m.*
anxious, sollĭcĭtus, a, um; anxius, a, um.
any, = *any person (indefinite),* quīlĭbet, quīvis; *any single person,* quisquam, ullus.
anything, quidlĭbet, quidvis.
anywhere, ŭbīvis.
Apelles, Apelles, is, m.
Apennine, Apennīnus, i, *m.*
Apollo, Apollo, ĭnis, *m.*
appear, to, appāreo, ui, ĭtum, 2; = *to seem,* vĭdeor, īsus sum, 2.
appearance, spĕcies, ēi, *f.*
Appius, Appius, i, *m.*
apply, to, incumbo, cŭbui, cŭbĭtum, 3 (*in* or *ad* rem, *or* rei).
appoint, to, creo, āvi, ātum, 1; praeffĭcio, ēci, ectum, 3; con-

ASPECT.

stĭtuo, ui, ūtum, 3; praepōno, posui, pŏsĭtum, 3.
approach, adventus, ūs, *m.*
approach, to, accĕdo, cessi, cessum (*acc.*, or *acc.* with ad), 3; advĕnio, vēni, ventum, 4; appropinquo, āvi, ātum, 1 (*dat.*, or *acc.* with ad); advento, āvi, ātum, 1.
approve, to, prŏbo, āvi, ātum, 1.
approved, spectātus, a, um.
apt, aptus, a, um; idōneus, a, um.
Arcadia, Arcădia, ae, *f.*
Archimedes, Archīmēdes, is, *m.*
argument, dispūtātio, ōnis, *f.*
Ariovistus, Ariovistus, i, *m.*
arise, to, ŏrior, ortus sum, 3 and 4. = *To get up,* surgo, surrexi, surrectum, 3.
Aristides, Ăristĭdes, is, *m.*
Aristippus, Ăristippus, i, *m.*
arms, arma, ōrum, *n.*
arm, to, armo, āvi, ātum, 1.
armed, armātus, a, um.
armour, arma, ōrum, *n.*
arm, brāchium, i, *n.*
army, exercĭtus, ūs, *m.*; ăcies, ēi, *f.*; agmen, ĭnis, *n.*
around, circum, circa, *prep.* (gov. *acc.*).
arouse, to, excĭto, āvi, ātum, 1.
arrangements, to make, prōvĭdeo, vīdi, sum, 3 (foll. by de).
arrival, adventus, ūs, *m.*
arrogance, arrōgantĭa, ae, *f.*
arrow, sāgitta, ae, *f.*; tēlum, i, *n.*
Arsaces, Arsăces, is, *m.*
art, ars, tis, *f.*
Artemisia, Artĕmĭsia, ae, *f.*
as, ut, *conj.*; qui *after* the word *same. As much as,* tantum ....quantum, etc.
Ascanius, Ascānius, i, *m.*
ascertain, to, intellĭgo, exi, ectum, 3; certior fio (factus sum).
ashamed, to be, pŭdet, uit, 2; with *acc.* of person and *gen.* of thing.
Asia, Āsia, ae, *f.*
ask, to, pĕto, īvi *and* ii, ītum, 3 (*acc.* of things; the person in *abl.* gov. by ab, de); rōgo, āvi, ātum, 1 (*acc.* of person, and also of the thing).
aspect, fācies, ēi, *f.*

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ASS.

ass, āsĭnus, i, *m.*; āsellus, i, *m.*, *a little ass.*

assail, to, invādo, si, sum, 3; ingruo, ui, 3.

assemblage, concursus, ūs, *m.*

assessment, census, ūs, *m.*

assistance, auxĭlium, i, *n.*; ŏpis, ŏpem, ŏpĕ, *f.* (*nom.* ops obsol.). *To go to a man's assistance,* auxilio alĭcui proficisci.

assistant, adjūtor, ōris, *m.*; adjūtrix, icis, *f.*

association, sŏcĭētas, ātis, *f.*

assume, to, assūmo, mpsi, mptum, 3.

Assyrian, Assўrius, a, um.

astray, to go, āberro, āvi, ātum, 1.

at, ad, *prep.* with *acc.*=near. (*At a place,* see Ex. 15; *at a price,* see Ex. 21.)

at most, summum (Ex. 14), *used adverbially.*

at first, primo, *adv.*

Athenian, Āthēniensis, is.

Athens, Āthēnae, ārum, *f.*

at once, sīmul, *adv.*

Atilius, Atĭlius, i, *m.*

Atridae, Atrĭdae, ārum, *m.*

attack, impĕtus, ūs, *m.*

attack, to, impĕtum făcio, foll. by in with *acc.* (Ex. 14); ădŏrior, ortus sum, 4.

attempt, to, cōnor, ātus, 1.

attend, to, ănĭmadverto, ti, sum, 3.

attention, to give, often ăgo, ēgi, actum, 3 (Ex. 45).

attentive, attentus, a, um; intentus, a, um.

Attica, Attĭca, ae, *f.*

Atticus, Attĭcus, i, *m.*

attract, to, allĭcio, exi, ectum, 3.

attribute, to, verto, verti, versum (*acc.* of thing, and *dat.* of person); do, dĕdi, dātum, 1.

Attus, Attus, i, *m.*

audacious, audax, ācis.

audacity, audācia, ae, *f.*

Augustus, Augustus, i, *m.*

author, auctor, ōris, *m.*; scriptor, ōris, *m.* (*writer*).

avarice, āvārĭtia, ae, *f.*

avaricious, āvārus, a, um.

avenge, to, ulcĭscor, ultus, 3; vindĭco, āvi, ātum, 1.

avert, to, āverto, ti, sum, 3.

await, to, măneo, si, sum, 2.

aware, conscius, a, um.

away, far, longe gentium (Ex. 17).

BEGIN.

away, to carry, abdūco, xi, ctum, 3.

axe, sĕcūris, is, *f.*

B

Babylon, Bābўlon, ōnis, *f.*; Bābўlōnia, ae, *f.*, the province of Babylon.

Bacchus, Bacchus, i, *m.*

back, tergum, i, *n.*

Bactrian, Bactrĭānus, a, um.

bad, mălus, a, um; prāvus, a, um (p. 109).

baggage, impĕdīmenta, ōrum, *n. Without baggage,* expĕdītus, a, um.

bail, vădĭmōnium, i, *n.*

band, agmen, ĭnis, *n.*

band together, to, conjūro, āvi, ātum, 1.

banish, to, expello, pŭli, pulsum, 3 (followed by *abl.* alone, or with ex).

bank, rīpa, ae, *f.*

banquet, convīvium, i, *n.*; ĕpŭlae, ārum, *f.* (p. 80).

barbarians, barbări, ōrum, *m.*

barbaric, bărbarĭcus, a, um.

barbarous, barbărus, a, um.

bare, nūdus, a, um.

barren, stĕrĭlis, e.

base, turpis, e.

battering-ram, ăries, ĕtis, *m.*

battle, proelium, i, *n.*; pugna, ae, *f.* (see p. 4).

be, to, sum, fui, esse.

beam, trabs, trăbis, *f.*

bear, fĕro, tŭli, lātum, 3, *irr.*; pătior, ssus, 3 (p. 57).

beast, bestia, ae, *f.*; bellua, ae, *f.* (see p. 14).

beat, to, verbĕro, āvi, ātum, 1.

beauty, forma, ae, *f.*

because, quia, *conj.*; quod, *conj.*; — **of,** propter, *prep.* (gov. *acc.*).

become, to=*be becoming.* dĕcet, uit, 2 (with *acc.* and *inf.*); =*to be made,* fio, factus sum, 3.

before, ante, *prep.* with *acc.*; prior, us, *adj.*

beforehand, anteā, *adv.*

beg, to, pĕto, īvi and ĭi, ītum, 3 (followed by ab, de); ōro, āvi, ātum, 1.

beget, to, gigno, gĕnui, gĕnĭtum, 3.

begin, to, incĭpio, cēpi, ceptum, 3; instĭtuo, ui, ūtum, 3; coepi *or* coeptus sum.

BOTH.

behind, post, *prep.* (gov. *acc.*).

behoves, it, ŏportet, uit, 2, *impers.*; with *acc.* and *inf.*

belief, fĭdes, ēi, *f.*

believe, to, crēdo, dĭdi, dĭtum, 3 (with *dat.* of person).

beloved, as *subs.*, dēlĭciae, ārum, *f.*; as *adj.*, āmātus, a, um.

below, infra, *prep.* with *acc.* and *adv.*

beneath, infra, *prep.* with *acc.*, and *adv.*; subter, *prep.* (gov. *acc.* and *abl.*).

beneficence, bĕnĕfĭcentia, ae, *f.*

benefit, bĕnĕfĭcium, i, *n.*

benefit, to, jūvo, jūvi, jūtum, 1; adjūvo, 1; bĕnĕfăcio, fēci, factum, 3.

benignity, bĕnignĭtas, ātis, *f.*

beseech, to, obtestor, ātus sum, 1.

besides, praetĕrea, *adv.*

besiege, to, obsĭdeo, ēdi, essum, 2. *The besieged,* obsessi, ōrum, *m.*

bespatter, to, aspergo, si, sum, 3 (with *dat.* and *acc.*, or *acc.* and *abl.*)

bestow, to, dōno, āvi, ātum, 1; trĭbuo, ui, ūtum, 3.

betake oneself, to, confŭgio, ūgi, ĭtum, 3 (followed by ad).

better, mĕlior, us; sātius, only *neut.*

between, inter, *prep.* with *acc.*

beyond, ultrā, *prep.* with *acc.*; supra, *prep.* (gov. *acc.*).

bid, to, jūbeo, jussi, jussum, 2; impĕro, āvi, ātum, 1.

bill, lĭbellus, i, *m.*

bird, āvis, is, *c.*

birth, by, nātu (*abl.* of obsol. *subs.* nātus).

blight, ūrēdo, ĭnis, *f.*

blood, sanguis, ĭnis, *m.*; cruor, ōris, *m.* (p. 47).

boast, to, glŏrior, ātus sum. *To make the same boast,* ĭdem glŏrĭāri.

Bocchus, Bocchus, i, *m.*

body, corpus, ŏris, *n.*

Boeotia, Boeōtia, ae, *f.*

Boii, Boii, ōrum, *m.*

book, lĭber, ri, *m.*; cōdex, ĭcis, *m.* (*a bound book*).

born, to be, nascor, nātus sum, 3.

both, *conj.*, et *followed by another* et, *signifying* "and"; —*pron.* ūterque, utraque, utrumque, both of two.

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BOUND.

bound, mŏdus, i. *m.* (Ex. 9.)
boy, puer, ĕri, *m.*
brass, aes, aeris, *n.*
brave, fortis, e.
bravely, fortĭter, *adv.*
bread, pānis, is, m. (*gen. plur.* pānum).
break, to, frango, frēgi, fractum, 3; infringo, ēgi, actum (Ex. 9).
breast, pectus, ŏris, *n.*
breeding, good, hūmānĭtas, ātis, *f.*
brevity, brĕvĭtas, ātis, *f.*
bridge, pons, tis, *m.*
briefly, brĕvĭter, *adv.*
bring, to, fĕro, tŭli, lātum, 3; prōdūco, xi, ctum, 3.
bring back, to, rĕfero, tŭli, lātum, 3.
bring forth, to, părio, pĕpĕri, partum, 3.
Britain, Brĭtannia, ae, *f.*
brother, frāter, tris, *m.*
Brundusium, Brundūsium, i, *n.*
brute beast, pĕcus, pĕcŭdis, *f.*
Brutus, Brūtus, i, *m.*
build, to, construo, xi, ctum, 3; aedĭfĭco, āvi, ātum, 1.
building, aedĭfĭcium, i, *n.*; aedes, is, *f.*
burden, ŏnus, ĕris, *n.*
burden, to, ŏnĕro, āvi, ātum, 1.
burial, sĕpultūra, ae, *f.*
bury, to, sĕpĕlio, īvi, ultum, 4; hūmo, āvi, ātum, 1 (p. 134).
burn, to, *trans.*, ūro, ussi, ustum, 3: *intrans.*, ardesco (ardeo), si, 2; flāgro, āvi, ātum, 1; dēflāgro, āvi, ātum, 1, *to be burnt down.*
business, nĕgōtium, i. *n.*; res, ēi, *f.*
but, sed, *conj.*; autem, *conj.*
butcher, to, trŭcīdo, āvi, ātum, 1.
buy, to, ĕmo, ēmi, emptum, 3; mercor, ātus sum, 1.
by, a *or* ab, *prep.* (gov. *abl.*). Of *means*, per, *prep.* (gov. *acc.*); = *near*, juxta, *adv.*
by-and-by, mox, *adv.*; cīto, *adv.*
by means of, per, *prep.* (gov. *acc.*).

C

Caere, Caere, is, *n.*
Caesar, Caesar, ăris, *m.*
Caius, Cāius, i, *m.*
calamity, cālămĭtas, ātis, *f.*
call, to, vōco, āvi, ātum, 1.

CENTRE.

Calvisius, Calvīsius, i, *m.*
camp, castra, ōrum, *n.*
Campanians, Campāni, ōrum, *m.*
can, possum, pŏtui, posse; queo, quīvi, 4.
Canius, Canius, i, *m.*
Caninius, Caninius, i. *m.*
Cannae, Cannae, ārum, *f.*
Canusium, Cānūsium, i, *n.*
capable (of containing), căpax, ācis; *of enduring*, pătiens, tis.
capital (*subs.*), căput, ĭtis, *n.*
capital (*adj.*): căpĭtālis, e.
capitol, căpĭtōlium, i, *n.*
captive, captīvus, a, um.
Capua, Căpua, ae, *f.*
carcass, cădāver, eris, *n.*
care, cūra, ae, *f.*
care, to, = *to take care of*, cūro, āvi, ātum, 1. = *To have concern for*, consŭlo, ui, ultum, 3 (with dat.). *To care for*, făcio, or pendo, with *gen.* (Ex. 21).
carefully, stŭdiōsē, *adv.*
carry, to, fĕro, tŭli, lātum, 3; gĕro, essi, estum, 3; dūco, xi, ctum, 3 (Ex. 13).
carry on, to, gĕro, ssi, stum, 3.
carry out, to, effĕro, extŭli, ēlātum, 3. = *To finish*, perfĭcio, ēci, ectum, 3.
Carthage, Carthāgo, ĭnis, *f.*
Carthaginian (*subs.*), Carthāginiensis, is, *m.*; Poenus, i.
Carthaginian (*adj.*), Pūnĭcus, a, um; Carthāginiensis, e, ium, *m.*
case, causa, ae, *f.*
Cassius, Cassius, i, *m.*
Cassivellaunus, Cassĭvellaunus, i, *m.*
cast away, to, abjĭcio, jēci, jectum, 3.
cast forth, to, prōjĭcio, jēci, jectum, 3.
Castor, Castor, ŏris, *m.*
catch at, to, capto (freq. of căpio), āvi, ātum, 1.
Catiline, Cātĭlīna, ae, *m.*
Cato, Cāto, ōnis, *m.*
cattle, pĕcus, ŏris, *n.*
Catulus, Cātŭlus, i, *m.*
Caturiges, Cāturiges, um, *m.*
cause, causa, ae, *f.*
cause, to, effĭcio, fēci, fectum, 3.
cavalry, ĕquĭtātus, ūs, *m.*
cease, to, dēsĭno, īvi or ĭi, ĭtum, 3.
centre, mĕdius, a, um. *In the centre*, in mĕdio, or mĕdiā parte.

CLOSE.

Centrones, Centrōnes, um, *m.*
century, centūria, ae, *f.*
Ceres, Cĕres, ĕris, *f.*
certain, certus, a, um. *For certain*, pro certo. *A certain*, quīdam, quaedam, quoddam.
certainly, certē.
Chabrias, Chabrias, ae, *m.*
chance, cāsus, ūs, *f.*
change, mūtātio, ōnis, *f.* *Political change*, res nŏvae.
change, to, mūto, āvi ātum, 1; converto, ti, sum, 3.
character, mōres, um, *m.*
characteristic, proprius, a, um.
charge, = *an attack*, impĕtus, ūs, *m.* = *An accusation*, crīmen, ĭnis, *n.*
charge, to (of troops). impĕtum făcio, fēci, factum, 3; foll. by in and *acc.*
Charidemus, Chărīdēmus, i, *m.*
chariot, currus, ūs, *m.*
Charles, Cărŏlus, i, *m.*
check, to, tĕneo, ui, tum, 2; rētĭneo, ui, entum, 2; rĕprimo, essi, essum, 3.
cheerfully, laetē; laetus, a, um (adj. agreeing with subject).
cheese, cāseus, i, *m.*
cherish, to, cŏlo, ui, cultum, 3.
chief, princeps, ĭpis (*subs.*); summus, a, um.
child, ĭnfans, tis, *c.* *Children*, lĭbĕri, ōrum, *m.*
choose, to, dēlĭgo, ēgi, ectum, 3.
Christ, Christus, i, *m.*
Christian, Christiānus, a, um.
Cicero, Cĭcĕro, ōnis, *m.*
Cilicia, Cĭlĭcia, ae, *f.*
Cimbri, Cimbri, ōrum, *m.*
Cimon, Cimon, ōnis, *m.*
circuitous route, circuĭtus, ūs, *m.*
citadel, arx, cis, *f.*
citizen, cīvis, is, *c.*
city, urbs, is, *f.*
civil, cīvilis, e.
clad, see TO CLOTHE.
class, gĕnus, ĕris, *n.*
clearness, perspĭcuĭtas, ātis, *f.*
clemency, clēmentia, ae, *f.*; mansuētūdo, ĭnis, *f.* (p. 100).
climb over, to, sŭpervādo, si, sum, 3.
clime, coelum, i, *n.*
close, = *end*, extrēmus, a, um (see St. Gr. §343); finis, is, *m.*

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CLOTHE.

clothe, to, āmīcio, icui, ictum, 4; induo, ui, ūtum, 3.

cloud, nūbes, is, *f.*

coast, ōra, ae, *f.*; littus, ōris, *n.* (p. 33).

Codrus, Codrus, i, *m.*

Coelius, Coelius, i, *m.*

Coeparius, Coeparius, i, *m.*

coffer, arca, ae, *f.*

coin, to, signo, āvi, ātum, 1; coined, signātus.

cold, gĕlĭdus, a, um; frīgidus, a, um.

colleague, collēga, ae, *m.*

collect, to, colligo, ēgi, ectum, 3.

colonist, cŏlōnus, i, *m.*

colour, cŏlor, ōris, *m.*

combat, certāmen, ĭnis, *m.*

come, to, vĕnio, vēni, ventum, 4; pervĕnio, ēni, entum, 4.

come out to meet, obviam eo, īvi *and* ii, itum, 4.

come to pass, fio, factus sum, 3.

command, ĭmpĕrium, i, *n.*; ĭmpĕrātum, i, *n.*; jussum, i, *n.*

command, to, impĕro, āvi, ātum (with *dat.*), 1.

commander, ĭmpĕrātor, ōris, *m.*

commence, to, incipio, cēpi, ceptum, 3.

commencement, initium, i, *n.*

commentary, commentārius, i, *m.* (also um, i, *n.*)

commissariat, res frūmentāria.

commit, to,= *to do,* făcio, fēci, factum, 3.

commodious, commŏdus, a, um (*convenient*).

common, communis, e (*shared with*).

common-folk, plebs, plēbis, *or* plēbes, ēi, *f.*; vulgus, i, *m.* and *n.* (p. 11).

commonwealth, civĭtas, ātis, *f.*; respublica, rēipublicae, ae, *f.*

commotion, tŭmultus, ūs, *m.*

communicate, to, communico, āvi, ātum, 1.

companion, cŏmes, ĭtis, *c.*; sŏcius, i, *m.*; sŏdālis, is, *m.* (p. 3).

compare, to, compāro, āvi, ātum, 1; confĕro, tŭli, collātum, 3.

comparison, compārātio, ōnis, *f.*; collātio, ōnis, *f.*

compassion, misĕricordia, ae, *f.*

compassionate, misĕricors, dis.

CONSIDIUS.

compassionate, to, misĕreor, ĭtus (with *gen.*), 2; misĕror, ātus sum (with *acc.*).

compel, to, cōgo, cōēgi, cōactum, 3.

complain, to, quĕror, estus sum, 3.

complaint, quĕrēla, ae, *f.* *To make no complaint,* nihil quĕri.

compose, to, compōno, pōsui, ĭtum, 3; fingo, finxi, fictum, 3. = *To appease,* sēdo, āvi, ātum, 1.

comprehend, to,= *to comprise,* contĭneo, ui, entum, 2; comprehendo, di, sum, 3.

compulsion, by (= *being compelled*), cōactus, a, um.

compute, to, nūmĕro, āvi, ātum, 1.

conceal, to, cēlo, āvi, ātum, 1 (with double acc.).

concerning, de, *prep.* with abl.

concerns, it, rĕfert, tŭlit; intĕrest, fuit (*impers. verbs* with *gen.*). *It — me, you,* meā, tuā refert.

concern, to, mŏveo, ōvi, ōtum, 2.

condemn, to, damno, āvi, ātum, 1.

condition, condĭtio, ōnis, *f.*

conduct, to, = *to carry on,* gĕro, ssi, stum, 3. = *to lead,* dūco, xi, ctum, 3.

confess, to, fāteor, fassus, 2; confĭteor, fessus, 2.

confine, to, claudo, si, sum, 3; inclūdo, si, sum, 3.

confusion, perturbātio, ōnis, *f.*

congratulate, to, grātŭlor, ātus sum, 1; grātor, ātus sum, 1.

conquer, to, vinco, vīci, victum, 3; sūpĕro, āvi, ātum, 1.

conqueror, victor, ōris, *m.*; victrix, icis, *f.*

consciousness, conscientia, ae, *f.*

consecrate, to, consecro, āvi, ātum, 1; dēdico, āvi, ātum, 1.

consider, to, dūco, xi, ctum, 3; puto, āvi, ātum, 1; arbĭtror, ātus, 1 (p. 6); = *to contemplate,* intŭeor, ĭtus sum (Ex. 54).

considerable (quantity), ālĭquantum (with *gen.*).

consideration, = *regard,* rĕspectus, ūs, *m.* = *reputation,* fāma, ae, *f.*; existĭmātio, ōnis, *f.*

Considius, Considius, i, *m.*

COUNTRY.

consign, to, trādo, idi, ĭtum, 3.

consist, to, consto, stĭti, stĭtum, 1.

consolation, sōlātium, i, *n.*

consonant, consŏnans, tis, *f.*

conspiracy, insĭdiae, arum, *f.*; conjūrātio, ōnis, *f.*

constant, assĭduus, a, um.

construct, to, construo, xi, ctum, 3.

consul, consul, ŭlis, *m.*

consular, consŭlāris, e.

consulship, consŭlātus, ūs, *m.*

consult, to, consŭlo, ui, ultum, 3 (with *acc.*: with *dat.*, *to consider a man's interests*).

consultation, consultātio, ōnis, *f.*

consume, to, consūmo, mpsi, mptum, 3.

contain, to, contĭneo, ui, entum, 2; căpio, cēpi, captum, 3.

content, contentus, a, um (with *abl.*)

contention, contentio ōnis, *f.*

contest, to maintain a, certo, āvi, ātum, 1.

continual, perpĕtuus, a, um.

contrary to, contrārius, a, um; contra, prep. (*gov. acc.*).

control, to, tempĕro, āvi, ātum, 1; mŏdĕror, ātus sum, 1 (both with *dat.* and *acc.*).

convene, to, indico, xi, ctum, 3.

convenient, convĕniens, tis; commŏdus, a, um; opportūnus, a, um.

conversation, sermo, ōnis, *m.*; collŏquium, i, *n.*

convey, to, trājicio, jēci, jectum, 3.

convict, to, arguo, ui, ūtum, 3; convinco, vīci, victum, 3.

cook, to, cŏquo, xi, ctum, 3.

cover, to, tĕgo, xi, ctum, 3.

Corinth, Cŏrinthus, *f.*

corn, frūmentum, i, *n.*; trīticum, i, *n.* (*wheat*).

corner, angŭlus, i, *m.*

correct, to, corrīgo, exi, ectum, 3.

Corsica, Corsica, ae, *f.*

cothurnus, cōthurnus, i, *m.*

Cotta, Cotta, ae, *m.*

council, concĭlium, i, *n.* (p. 46).

counsel, consĭlium, i, *n.* (p. 46).

country, = *lands,* agri,

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COURAGE.

ōrum, *m.*; opp. to *town*, rus, rūris, *n.*; *native*, pātria, ae, *f.* (p. 42).

courage, virtus, ūtis, *f.*

course, cursus, ūs, *m.*; iter, itinĕris, *n.*

courteously, cōmĭter, *adv.*; urbānē, *adv.*

covet, to, appĕto, īvi *and* ĭi, ītum, 3.

covetous, āvārus, a, um.

craft, i. e. *a skilled trade,* ars, tis, *f.*

cram, to, rĕpleo, ēvi, ētum, 2; impleo, ēvi, ētum, 2; rĕfĕrcio, si, tum, 4.

Crassus, Crassus, i, *m.*

create, to, creo, āvi, ātum, 1; făcio, fēci, factum, 3.

creature, ănīmans, ntis, *f.*; ănīmal, ālis, *n.*

creep, to, rēpo, psi, ptum, 3; *to — upon,* or *over,* obrēpo, psi, ptum, 3.

Cremona, Crĕmōna, ae, *f.*

crime, scĕlus, ĕris, *n.* (p. 1).

Crispinus, Crispīnus, i, *m.*

cross, to, transeo, ii, ĭtum, 4.

Crotona, people of, Crōtōnienses, ium, *m.*; Crōtōniātae, ārum, *m.*

crowd, turba, ae, *f.*

crown, cōrōna, ae, *f.*; diădēma, ătis, *n.*

cross to, transcendo, di, sum, 3.

cruel, crūdēlis, e; saevus, a, um.

cruelty, crūdēlĭtas, ātis, *f.*; saevĭtia, ae, *f.*

crush to, obtĕro, trīvi, trītum, 3.

cry, to, = *to weep,* plōro, āvi, ātum, 1.

cry out, to, clāmo, āvi, ātum, 1.

cubit, cūbĭtus, ūs, *m.*

culprit, reus, i, *m.* (*a person who is on trial*); nŏcens, tis (*one actually guilty,* see p. 3).

cultivate, to, cŏlo, ui, cultum, 3.

cultivation, cultus, ūs, *m.*

Cumae, Cūmae, ārum, *f.*

cure, to, mĕdeor, 2 (with *dat.*); cūro, āvi, ātum (with *acc.*; *to treat, take care of*).

Curio, Cūrio, ōnis, *m.*

custom, consuētūdo, ĭnis, *f.*; mos, mōris, *m.*

customary, sōlĭtus, a, um.

cut off, to, intercīdo, si, sum, 3.

Cyrus, Cyrus, i, *m.*

DEGREE.

D

Daedalus, Daedălus, i, *m.*

daily, quŏtidie, *adv.*; in dies. *Adj.* diurnus, a, um; quŏtidiānus, a, um.

Damasippus, Dămăsippus, i, *m.*

Damocles, Dāmŏcles, is, *m.*

Damoetas, Dāmoetas, ae, *m.*

dancer, saltātor, ōris, *m.*; saltātrix, īcis, *f.*

danger, pĕrīcŭlum, i, *n.*; discrīmen, ĭnis, *n.*

dangerous, pĕrīcŭlōsus, a, um; asper, ĕra, ĕrum (Ex. 33).

Danube, Dānŭbius, i, *m.*

dappled, vārius, a, um.

dappled skin, vārietas, ātis, *f.* (Ex. 33).

dare, to, audeo, sus sum, 2.

Darius, Dārius, i, *m.*

dark, tĕnebrōsus, a, um; āter, atra, atrum.

daughter, fīlia, ae, *f.*

dauntless, intrĕpĭdus, a, um; impāvĭdus, a, um,

day, dies, ēi, *m.* and *f.*; in *pl.* only *m.*

day-break, prīma lux, lūcis, *f.*

dear, cārus, a, um; ămīcus, a, um.

death, mors, tis, *f.*; (poet.) lētum, i, *n.*; *violent,* nex, nĕcis, *f.* (p. 8).

Decemviri, Dĕcemvīri, ōrum, *m.*

decide, to, dēcerno, crēvi, crētum, 3: jūdico, āvi, ātum. *It is decided,* plăcet (Ex. 58).

decisive contest, discrīmen, ĭnis, *n.*

declare, to, dēclāro, āvi, ātum, 1; rĕnuntio, āvi, atum, 1.

decline, dētrecto, āvi, ātum, 1.

decree, dēcrētum, i, *n.*

decree, to, dēcerno, crēvi, crētum, 3.

deed, factum, i, *n.*; gestum, i, *n.*; făcĭnus, ŏris, *n.* (*a bold daring* —).

deem, to, dūco, xi, ctum, 3.

deep, altus, a, um; prŏfundus, a, um.

defeat, clādes, is, *f.*; adversa pugna, ae, *f.*

defence, praesīdium, i, *n.*; dēfensio, ōnis, *f.*

defend, to, dēfendo, di, sum, 3: tueor, ĭtus sum (p. 40).

defender, dēfensor, ōris, *m.*; vindex, ĭcis, *m.*

degree, grādus, ūs, *m.*

DICTATOR.

Deioces, Dēĭŏces, is, *m.*

delay, mŏra, ae, *f.*

delay, to, cunctor, ātus, 1; mŏror, ātus sum, 1.

deliberate, to, dēlĭbero, āvi, ātum, 1.

deliberation, (often) *perf. part. neut.* of consulo. See Ex. 28.

delight, to, jŭvo, jūvi, jūtum, 1; dēlecto, āvi, ātum, 1.

deliver, to (a speech), hăbeo, ui, ĭtum, 2; do, dĕdi, dātum, 1; reddo, dĭdi, dĭtum, 3.

demand, to, posco (dēposco), pōposci, poscĭtum, 3; flāgito, āvi, ātum, 1; postŭlo, āvi, ātum, 1.

Demosthenes, Dēmosthĕnes, is, *m.*

deny, to, nĕgo, āvi, ātum, 1.

depart, to, dēcēdo, essi, essum, 3 (*from life,* vītā, *or* e vītā, concēdo).

departure, dēcessus, ūs, *m.*

depraved, prāvus, a, um.

deprive, to, prīvo, āvi, ātum, 1 (with *abl.*).

desert, sōlĭtūdo, ĭnis, *f.*

desert, to, dēsĕro, ui, ertum, 3.

deserter, transfūga, ae, *c.*

deserve, to, mĕreor, ĭtus sum, 2; *or* mĕreo, ui, ĭtum, 2.

deservedly, mĕrĭto, *adv.*

design, consĭlium, i, *n.*

designedly, sciens, tis, *part.* (see St. Gr. §343).

desirable, cūpiendus, a, um.

desire, to, = to aim at, stŭdeo, ui, 2 (with *dat.*); cŭpio, īvi *and* ĭi, ītum, 3; dēsīdĕro, āvi, ātum, 1.

desist, to, dēsisto, stĭti, stĭtum, 3.

despise, to, contemno, psi, ptum, 3.

destine, to, destĭno, āvi, ātum, 1.

destitute of, expers, tis.

destroy, to, dēleo, ēvi, ētum, 2; corrumpo, ūpi, uptum, 3.

destruction, exĭtium, i, *n.*

destructive, exĭtiālis, e.

deter, to, dēterreo, ui, ĭtum, 2.

determine, to, constĭtuo, ui, ūtum, 3; dēcerno, crēvi, crētum, 3.

determination, prōpŏsĭtum, i, *n.*; consĭlium, i, *n.*

detestable, dētestābĭlis, e.

devastate, to, vasto, āvi, ātum, 1.

Diana, Diāna, ae, *f.*

dictator, dictātor, ōris, *m.*

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die, to, mŏrior, tuus sum, 3; ŏbeo, ĭi, ĭtum.
difference, distantĭa, ae, *f.*
different, dīversus, a, um; ălius, a, um.
difficult, difficĭlis, e.
difficulty, difficultas, ātis, *f.*; lăbor, ōris, *m.* With difficulty (Ex. 51), vix, aegrē, *adv.*
dig out, to, effŏdio, ōdi, ossum, 4.
dignity, hŏnor, ōris, *m.*; dignĭtas, ātis, *f.*
diligence, dĭlĭgentĭa, ae, *f.*
diminish, to, mĭnuo, ŭi, ūtum, 3.
dine, to, coeno, āvi and atus sum, ātum, 1.
Dion, Dion, ōnis, *m.*
Dionysius, Dĭōnўsius, i, *m.*
direct, to, rĕgo (dirigo), exi, ectum, 3.
direction, (= *quarter*) rĕgio, ōnis, *f.*; (= *route*) Iter, ĭtĭnĕris, *n.*
disagreeable, mŏlestus, a, um; ingrātus, a, um.
disaster, clādes, is, *f.*; incommŏdum, i, *n.*
discern, to, cerno (no perf. in this sense), 3; vĭdeo, ĭdi, ĭsum, 2.
discharge, to, fungor, functus sum, 3 (gov. *abl.*).
discourse, sermo, ōnis, *m.*
discourse, to, dissĕro, ui, ertum, 3.
discover, to, invĕnio, vēni, ventum, 4; rĕpĕrio, pĕri, pertum, 4.
disease, morbus, i, *m.*
disgraceful, turpis, e; foedus, a, um.
dishevelled, sŏlūtus, a, um.
dishonesty, fraus, dis, *f.*
dislike, to, āversor, ātus, 1.
disorder, = *disease,* morbus, i, *m.*
disparage, to, dētrăho, axi, actum, 3 (with de and *abl.*).
dispatch to, mitto, Isi, issum, 3.
disperse, to, dispergo, si, sum, 3.
displeasing, ingrātus, a, um.
dispose, to, dispōno, ŏsui, ĭtum, 3.
disposition, ingĕnium, i, *n.*
disprove, to (Ex. 61), tollo, sustŭli, sublātum, 3.
dissemble, to, dissĭmŭlo, āvi, ātum, 1.
distance, distantĭa, ae, *f.*
distant, distans, tis.
distant, to be, absum, fui, esse.

distinguish, to, discerno, crēvi, tum, 3; distinguo, nxi, nctum, 3.
distinguished, ēgrĕgius, a, um; singŭlāris, e; clārus, a, um; illustris (p. 27).
district, plăga, ae, *f.*; rĕgio, ōnis, *f.*
disturb, to, turbo, āvi, ātum, 1; permŏveo, mōvi, mōtum, 2.
disturbance, mōtus, ūs, *m.*; perturbātio, ōnis, *f.*
ditch, fossa, ae, *f.*
divide, to, dīvĭdo, Isi, īsum, 3.
divinity, nūmen, ĭnis, *n.*
division, dīvisio, ōnis, *f.*; distrĭbūtio, ōnis, *f.*
do, to, făcio, fēci, factum, 3.
doctor, mēdĭcus, i, *m.*
dog, cānis, is (gen. plur. um), *c.*
Dolabella, Dŏlābella, ae, *m.*
dominion, impĕrium, i, *n.*
door-post, postis, is, *m.*
door, posta, ae, *f.*
doubt, dūbĭtātio, ōnis, *f.* *Without doubt,* certē, *adv.*
doubt, to, dūbito, āvi, ātum, 1.
dower, dos, dōtis, *f.*
down, de, *prep.* (gov. *abl.*).
downfall, ruĭna, ae, *f.*
downwards, prōnus, a, um.
drag, to, trăho, xi, ctum, 3.
dread, formīdo, ĭnis, *f.*
dream, somnium, i, *n.*
dress, hăbĭtus, ūs, *m.*; cultus, ūs, *m.* (p. 69).
drink, pōtio, ōnis, *f.*; pōtus, ūs, *m.* (p. 5).
drink to, bĭbo, bĭbi, bĭbĭtum, 3; pōto, āvi, ātum, 1.
drive, to, ăgo, ēgi, actum, 3.
drive out, to, expello, pŭli, pulsum, 3.
drop, gutta, ae, *f.*; stilla, ae, *f.*
due, dēbĭtus, a, um.
dumb, mūtus, a, um.
Dumnorix, Dumnŏrix, ĭgis, *m.*
duty, offĭcium, i, *n.*
dwell, to, hăbĭto, āvi, ātum, 1; incŏlo, ui, ultum, 3.

E

each, singŭli, ae, a; quisque.
eager, stŭdiōsus, a, um; ăvidus, a, um; appĕtens, tis (Ex. 19); gestiens, tis.
eagerly, stŭdiōsē, *adv.*; acrĭter, *adv.*; vĕhĕmenter, *adv.*

eagerness, stŭdium, i, *n.*
eagle, āquĭla, ae, *f.*
early, mātūrus, a, um. *Adv.* mātūrē.
earnestly, vĕhĕmenter, *adv.*; magnōpĕrĕ, *adv.*
earnestness, stŭdium, i, *n.*; ardor, ōris, *m.*; contentio, ōnis, *f.*
earth, terra, ae, *f.*; tellus, ūris, *f.*
easily, făcĭlĕ, *adv.*
east, ŏriens, tis, *m.* *East-wind,* Eurus, i, *m.*
easy, făcĭlis, e.
educate, to, ēdŭco, āvi, ātum, 1; ērŭdio, īvi and ĭi, ītum, 4 (p. 29).
effect, to, efficio, fēci, fectum, 3.
effort, cōnātus, ūs, *m.*; nisus, ūs, *m.*
egg, ŏvum, i, *f.*
Egypt, Aegyptus, i, *f.*
Egyptian, Aegyptĭus, a, um.
eight, octo (*indecl.*).
either .... or, aut .... aut; vel—vel, *conj.*
elapse, to, praetĕreo, ĭi, ĭtum, 4; dēlābor, psus sum, 3; prōcēdo, essi, essum, 3.
elect, ēlectus, a, um; dēsignātus, a, um (Ex. 37).
elect, to, ēligo, exi, ectum, 3.
elephant, ĕlĕphantus, i, *m.*
elocution, dĭctio, ōnis, *f.*; ēlŏquentĭa, ae, *f.*
eloquence, ēlŏquentĭa, ae, *f.*; făcundĭa, ae, *f.*
eloquent, disertus, a, um; ēlŏquens, tis.
else (*adv.*), ălĭter.
elude, to, effŭgio, fūgi, fŭgĭtum, 3; ēlūdo, si, sum, 3; fallo, fĕfelli, falsum, 3.
eminent, ēgrĕgius, a, um.
emperor, impĕrātor, is, *m.*
empty, văcuus, a um; vānus, a, um (*idle, worthless*).
enact, to, ēdĭco, xi, ctum, 3; dēcerno, crēvi, crētum, 3.
encamp, to, castra pōno, pŏsui, ĭtum, 3.
encourage, to, hortor, ātus sum, 1; confirmo, āvi, ātum, 1.
end, fīnis, is, *m.*
end, to, fīnio, īvi, ītum, 4; conficio, fēci, fectum, 3.
endless, perpĕtuus, a, um.
endow, to, dōto, āvi, ātum, 1.
endowed, praedĭtus, a, um (with *abl.*).
endue, to, instruo, xi, ctum, 3; orno, āvi, ātum, 1.

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ENDURE.

endure, to, pătior, passus sum, 3.

enduring (*adj.*), perpĕtuus, a, um.

enemy, hostis, is, *m.*; ĭnīmīcus, i, *m.* (p. 21).

engage, to, confligo, xi, ctum, 3; căpesso pugnam (Ex. 27); committo, mīsi, missum, 3 (with proelium).

engagement, proelium, i, *n.*; pugna, ae, *f.*

enjoin, to, injungo, xi, ctum, 3 (with *dat.* of person).

enjoy, to, fruor, ĭtus and ctus sum, 3 (with *abl.*).

enjoyment, vŏluptas, ātis, *f.*; dēlectātio, ōnis, *f.*; gaudium, i, *n.*

entangled, to get, ĭnhaeresco, haesi, haesum, 2.

enter, to, ĭneo, ĭi, ĭtum, 4; ingrĕdior, essus sum, 3.

enter on, to, ĭneo, ĭi, ĭtum, 4.

enterprise, inceptum, i, *n.*; cōnāta (*neut. pl.*) (Ex. 62).

entire, tōtus, a, um; intĕger, gra, grum; ūnīversus, a, um.

entirely, omnīno, *adv.*; prorsus, *adv.*

entrust, to, crēdo, dĭdi, dĭtum, 3; committo (permitto), mīsi, missum, 3.

envoy, lēgātus, i, *m.*

Ephesian, Ĕphĕsius, a, um.

Epicurus, Ĕpĭcūrus, i, *m.*

equal, aequālis, e; aequus, a, um; pār, păris (p. 53).

equip, to, instruo, xi, ctum, 3; orno, āvi, ātum, 1; armo, āvi, ātum, 1.

equites, ĕquĭtes, um, *m.*

equity, aequum, i, *n.*; aequĭtas, ātis, *f.*

erect, ērectus, a, um; sublīmis, e.

erect, to, ērīgo, exi, ectum, 3.

Eretria, Ĕrĕtria, ae, *f.*

escape, effŭgium, i, *n.*; perfŭgium, i. *n.*; fŭga, ae, *f.*

escape, to, effŭgio, fūgi, ĭtum, 3. (*It escapes me,* me fūgit, me fallit.)

especially, praesertim, *adv.*; praecĭpuē, *adv.*; with *superl.*, ūnus, a, um (Ex. 14).

establish, to, institŭo (stātuo), ui, ūtum, 3; confirmo, āvi, ātum; lŏco, āvi, ātum, 1.

esteem, to, cōlo, ui, ultum, 3; in honōre hăbeo (Ex. 42).

EXPLANATION.

estimate, to, aestĭmo, āvi, ātum, 1; hăbeo, ui, ĭtum, 2; dūco, xi, ctum, 3; existimo, āvi, ātum, 1.

Etruria, Etrūria, ae, *f.*

Eurōtas, Eurōtas, ae, *m.*

Euphrates, Euphrātes, is, *m.*

even, ĕtiam, *conj.*: vel, *conj.*

evening, vesper, ĕris and i, *m.*

ever, unquam, *adv.* *For ever,* in aeternum; semper (*always*), *adv.*

every, omnis, e; quisque, quaeque, quodque and quidque.

everybody, ūnusquisque.

evident, mānīfestus, a, um; clārus, a, um.

evident, to be, appāreo, ui, 2.

evil (*subs.*), mălum, i, *n.*; (*adj.*) mălus, a, um.

exactly, often ipse in agreement with noun.

exceed, to, excēdo, cessi, cessum, 3; sŭpĕro, āvi. ātum, 1.

excellence, praestantia, ae, *f.*; virtus, ūtis, *f.*

excellent, praestans, tis; optimus, a, um; ēgrĕgius, a, um; praeclārus, a, um.

except, praeter, *prep.* (gov. *acc.*).

exception, without, ad ūnum.

exchange, to, commūto, āvi, ātum, 1; inter se dăre (Ex. 58.)

excite, to, excĭto, āvi, ātum, 1; mŏveo, ōvi, ōtum, 2.

exclude, to, exclūdo, si, sum, 3.

executioner, carnĭfex, ĭcis, *m.*

exempt, immūnis, e.

exempt, to, exĭmo, ēmi, emptum, 3; absolvo, vi, ūtum, 3.

exercise, to, exerceo, ui, ĭtum, 2.

exhort, to, hortor, ātus sum, 1; cōhortor (esp. *to exhort troops*), ātus sum, 1.

exile, exĭlium, i, *n.*

exist, to, sum, fui, esse; existo, stĭti, stĭtum, 3.

expedient, ūtilis; quod expĕdit.

expedient, it is, expĕdit, ĭvit (*impers.*), 4.

expedition, expĕdītio, ōnis, *f.*

expense, sumptus, ūs, *m.*

explanation, explicātio, ōnis, *f.*; sātisfactio, ōnis, *f.*

FEAR.

exploits, res gestae; rērum gestārum, *f.*

expose, to, expōno, pŏsui, pŏsĭtum, 3; pātĕfăcio, fēci, factum, 3; ăpĕrio, ui, ertum, 4.

express, to, dēclāro, āvi, ātum; lŏquor, cūtus sum, 3.

extend, to, extendo, di, tum, 3; porrīgo, exi, ectum, 3; excēdo, cessi, cessum, 3.

extravagance, prōfūsio, ōnis, *f.*; licentia, ae, *f.*

extraordinary, insuētus, a, um; rārus, a, um; inūsĭtātus, a, um.

eye, ŏcŭlus, i, *m.*

F

Fabius, Făbius, i, *m.*

face, făcies, ēi, *f.*; vultus, ūs, *m.* (p. 37).

face, to, ŏbeo, ĭi, ĭtum, 4.

fact, factum, i, *n.*

fail, to, dēfĭcio, fēci, fectum, 3.

fair, (*of weather*), sērēnus, a, um; (=*just*) justus, a, um.

faithful, fĭdēlis, e.

fall, to, cădo, cĕcĭdi, cāsum, 3.

fall down, to, (= *to collapse*), ruo, rui, ruĭtum, 3; dēcĭdo, cĭdi, 3.

fall foremost, prōcumbo, cŭbui, cŭbĭtum, 3.

false, falsus, a, um.

falsehood, mendācium, i, *n.*; vānĭtas, ātis, *f.*

fame, fāma, ae, *f.*

familiar, fămiliāris, e. *To make—with,* dŏceo, ui, ctum, 2; assuēfăcio, fēci, factum, 3

family, fămĭlia, ae, *f.*; = *tribe,* gēnus, ĕris, *n.*

famine, fames, is, *f.*

famous, cĕlebris, e; praeclārus, a, um.

far, longe (longius, longissime), *adv.* (often followed by genitive.)

fate, fātum, i, *n.*

father, păter, tris, *m.*

fatherland, patria, ae, *f.*

fatigue, dēfātigātio, ōnis, *f.*

fault, culpa, ae, *f.*; peccātum, i, *n.*; vĭtium, i, *n.*

favour, făvor, ōris, *m.*; grātia, ae, *f.*

favour, to, făveo, fāvi, fautum, 2 (with *dat.*).

favourable, fēlix, ĭcis; faustus, a, um. *Of a wind,* sĕcundus, a, um.

fear, tĭmor, ōris, *m.*; mĕtus, ūs, *m.*; păvor, ōris, *m.*; terror, ōris, *m.*

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FEAR.

fear, to, tĭmeo, ui, 2: vĕreor, ĭtus sum, 2; mĕtuo, ui, 3.

features, vultus, ūs, *m.*

feeble, imbēcillis, e (also imbēcillus, a, um); ĭnfirmus, a, um; tĕnuis, e.

feed, to, (*trans.*) pasco, pāvi, pastum, 3; (*intrans.*) pascor, pastus sum; vescor, 3 (gov. the *abl.*).

feel, to, sentio, si, sum, 4.

feeling, sensus, ūs, *m.*

fellow, sŏcius, i, *m.*

fellow-citizen, cīvis, is, *c.*

female, fēmĭna, ae, *f.*

fetter, vincŭlum, i, *n.*

few, paucus, a, um; (usually in *plural*), pauci, ae, a.

fidelity, fides, ēi, *f.*; fidūcia, ae, *f.*

field, ăger, agri, *m.*

fierce, fĕrus, a, um: fĕrox, ōcis; immānis, e (*savage*).

fiercely, fĕrōcĭter, *adv.*

fierceness, fĕrōcia, ae, *f.*; fĕrōcĭtas, ātis, *f.*

fifty, quinquāginta.

fifty-five, quinquāginta quinque.

fight, pugna, ae, *f.*; proelium, i, *n.* (p. 4).

fight, to, pugno, āvi, ātum, 1.

Figulus, Fĭgŭlus, i, *m.*

filial love, pietas, ātis, *f.*

find, to, invĕnio, vēni, ventum, 4; rĕpĕrio, ui, ertum, 3.

finish, to, fĭnio, īvi, ītum, 4.

fire, ignis, is, *m.*; incendium, i, *n.* (p. 62).

fiery, (of fire) igneus, a, um.

firm, firmus, a, um; stăbĭlis, e.

firmness, stăbĭlĭtas, ātis, *f.*; constantia, ae, *f.*

first, primus, a, um.

fish, piscis, is, *m.*

five, quinque.

fix, to, fīgo, xi, xum, 3.

flamen, flāmen, ĭnis, *m.*

flank, lătus, ĕris, *n.*

flattering, blandus, a, um.

flattery, ădŭlātio, ōnis, *f.*; assentātio, ōnis, *f.*

flay, to, dēglūbo, psi, 3.

flaxen, flāvus, a, um.

flesh, căro, carnis, *f.*

flight, fŭga, ae, *f.*

flit about, to, vŏlĭto, āvi, ātum, 1.

float, to, fluĭto, āvi, ātum, 1.

flourish, to, flōreo, ui, 2.

flow to, fluo, xi, xum, 3; lābor, lapsus sum, 3.

flow round, to, circumfluo, xi, xum, 3.

flower, flos, flōris, *m.*

FORSOOTH.

fly, to, vŏlo, āvi, ātum, 1; (*for refuge*), confŭgio, ūgi, ĭtum, 3.

foam, to, spūmo, āvi, ātum, 1.

foe, hostis, is, *c.*; ĭnīmīcus, i, *m.* (p. 21).

follow, to, sĕquor, cūtus sum, 3; insĕquor, cūtus sum, 3.

following, sĕquens, tis.

folly, stultĭtia, ae, *f.*; dēmentia, ae, *f.*

fond of, ămans, tis; stŭdiōsus, a, um.

fondness, stŭdium, i, *n.*

food, esca, ae, *f.*: cibus, i, *m.* (p. 113).

foot, pes, pĕdis, *m.*

footpath, trāmes, ĭtis; sēmĭta, ae, *f.* (p. 69).

for, nam, namque, *conj.*; ĕnim, *conj.*

forbid, to, vĕto, ui, ĭtum, 1; interdico, xi, ctum, 3 (with *dat.* and *abl.*).

force, vis, vim, vi (not used in *gen. sing.*), *f.*; *plur.* vīres, ium.

forces, cōplae, ārum, *f.*

force, to, cōgo, cōēgi, cōactum, 3; vim adhĭbeo, 2.

force, to be in, văleo, ui, ĭtum, 2.

forced (of a march), magnus, a, um.

foreign, ălienus, a, um; pĕregrīnus, a, um.

foreigner, pĕregrīnus, i, *m.*; hospes, ĭtis, *m.* and *f.*; advĕna, ae, *c.*

foremost, princeps, ĭpis; primus, a, um.

foresee, to, praevĭdeo, vīdi, vīsum, 2; prospicio, exi, ectum, 3; prōvĭdeo, vīdi, vīsum, 2.

foreseeing, prōvĭdus, a, um.

foresight, prōvĭdentia, ae, *f.*

forest, silva, ae, *f.*; saltus, ūs, *m.* (p. 120).

forget, to, oblīviscor, ĭtus sum, 3.

forgetful, immĕmor, ŏris; oblĭtus, a, um.

form, forma, ae, *f.*; fĭgūra, ae, *f.*; spĕcies, ēi, *f.* (p. 64).

form, to, fingo, nxi, ctum, 3. *To form a judgment,* jūdico, āvi, ātum, 1;—*a plan,* consĭlium căpio.

former, prior, us.

formerly, quondam, *adv.*; ōlim, *adv.*

formidable, formĭdŏlōsus, a, um.

forsooth, sānē, *adv.*

FURTHER.

fort, castrum, i, *n.*; arx, cis, *f.*; castellum, i, *n.*

forth from, ē, ex, *prep.* (gov. *abl.*).

fortification, mūnītio, ōnis, *f.*; mūnīmentum, i, *n.* (p. 97).

fortify, to, communio (mūnio), īvi, ītum, 4.

fortitude, fortĭtūdo, ĭnis, *f.*

fortress, castellum, i, *n.*

fortune, fortūna, ae, *f.*

forty, quadrāginta.

forum, fōrum, i, *n.*

found, to, condo, dĭdi, dĭtum, 3.

foundation, fundāmentum, i, *n.* *From the foundation of the city,* ab urbe condĭtā.

four, quātuor (quatt.); quăterni (distributive).

fourth, quartus, a, um.

France, Gallia, ae, *f.*

fraud, fraus, dis, *f.*; dŏlus, i, *m.*; fallācia, ae, *f.* (p. 116).

free, lĭber, a, um; sōlūtus, a, um. *He was free to, etc.,* ei licuit, foll. by *infin.*

free, to, lĭbĕro, āvi, ātum, 1 (with *acc.* and *abl.*, also with *prep.* a or ab, sometimes with ex); mānūmitto, mīsi, missum, 3 (*to free a slave*); solvo, vi, ūtum, 3: vindico, āvi, ātum, 1 (in lĭbertātem).

free-born, ingĕnuus, a, um.

freedom, lĭbertas, ātis, *f.*; (*of the city*), cīvĭtas, ātis, *f.*

freely, lĭbĕrē, *adv.*; sōlūtē, *adv.*

frequently, saepĕ, *adv.*; crēbro, *adv.*; frĕquenter, *adv.*

friend, ămīcus, i, *m.*; fămĭliāris, e.

friendly, ămīcus, a, um. *In a — manner,* ămīcē, ămanter.

friendship, ămīcĭtia, ae, *f.*; bĕnĕvŏlentia, ae, *f.*

frightful, horrendus, a, um, horrĭbĭlis, e.

fro (to and fro), huc, illuc, *advs.*

from, a, ab, abs, *prep.* (gov. *abl.*); e, ex (*out of*), *prep.* (gov. *abl.*).

frugality, parsĭmonia, ae, *f.*; frūgālĭtas, ātis, *f.*

fugitive, fŭgax, ācis; fŭgĭtīvus, a, um.

full, plēnus, a, um. *Of the Senate,* frĕquens, tis.

Fulvius Flaccus, Fulvius, i, Flaccus, i, *m.*

function, offĭcium, i, *n.*; mūnus, ĕris, *n.*

further, ultra, *adv.*

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FUTURE.

future, fūtūrus, a, um; vēntūrus, a, um.

future, in, (= hereafter), posthac.

G

Gabinius, Gābīnius, i, *m.*

Gades (Cadiz), Gādes, ium, *f.*

gain, lucrum, i, *n.*; ēmōlūmentum, i, *n.*; fructus, ūs, *m.*

gain, to, ādipiscor, ādeptus, 3.

Gallic, Gallīcus, a, um.

gamester, āleātor, ōris, *m.*

gape, to, dēhisco, 3.

garb, vestis, is, *f.*; vestīmentum, i, *n.*

garrison, praesīdium, i, *n.*

gate, porta, ae, *f.*; jānua, ae, *f.*; fōres, ium, *f.*

gather, to, congĕro, ssi, stum, 3; accūmŭlo, āvi, ātum, 1; colligo, ēgi, ectum, 3; carpo (dēcerpo), psi, ptum, 3 (*to pluck*).

Gaul (*the country*), Gallia, ae, *f.*

Gaul (*a native of Gaul*), Gallus, i, *m.*

Gellius, Gellius, i. *m.*

gem, gemma, ae, *f.*

general, dux, ūcis, *c.*

generally, fermē, *adv.*

generalship, imperium, i, *n.* (*command*); scientia rēi mīlĭtāris (*skill in war*). *Under his generalship, etc.*, eo dūce.

gentle, mītis, e; făcilis, e; lēnis, e.

Gergovia, Gergovia, ae, *f.*

German, a, Germānus, i, *m.*

get, to, acquīro, īsīvi, īsītum, 3; căpio, cēpi, captum, 3; assĕquor, cūtus sum, 3.

gift, dōnum, i, *n.*; mūnus, ĕris, *n.*

gird, to, cingo, nxi, nctum, 3; accingo, nxi, nctum, 3.

give, to, do, dĕdi, dătum, 1; dōno, āvi, ātum, 1; tribuo, ui, ūtum, 3 (of *what is due*); cēdo, cessi, cessum, 3 (*to yield up*).

glad, laetus, a, um.

gladly, laetē, *adv.*: oftener *adj.* laetus, see St. L. G. § 343.

gloom, aegrĭtūdo, ĭnis, *f.*; trīstĭtia, ae, *f.*

glory, glōria, ae, *f.*

go, to, vādo, si, sum, 3; eo, īvi, ĭtum, 4; prōfĭciscor, fectus sum, 3.

go away, to, ăbeo, ĭi, ĭtum, 4; discēdo, cessi, cessum, 3.

go down, to, descendo, di,

HALICARNASSUS.

sum, 3. (Of the sun), ruo, ui, ĭtum, 3.

go through, permeo, āvi, ātum, 1.

goat, căper, pri, *m.*; hircus, i, *m.*; căpella, ae, *f.* (*she-goat*).

God, Deus, i, *m.* and *f.* *Plur.* Dii rather than Dei.

gold, aurum, i, *n.*

good, bŏnus, a, um.

good breeding, hūmānĭtas, ātis, *f.*

good fortune, fēlĭcĭtas, ātis, *f.*

goodness, bŏnĭtas, ātis, *f.*

good-will, stŭdium, i, *n.*

Gongylus, Gongylus, i, *m.*

Graiocĕli, Graiŏcĕli, ōrum, *m.*

grand, grandis, e; magnus, a, um. *To speak grandly,* magnum lŏqui (*poet.*).

grapes, ūva, ae, *f.*; răcēmus, i, *m.* (*a bunch*).

gratify, to, dēlecto, āvi, ātum, 1; plăceo, ui, ĭtum, 2.

great, magnus, a, um; grandis, e.

greatest, maxĭmus, a, um.

greatly, multum, *adv.*; magnŏpĕre, *adv.*; valdē, *adv.*

greatness, magnĭtūdo, ĭnis, *f.*; amplĭtūdo, ĭnis, *f.*

Greece, Graecia, ae, *f.*

greedy, āvārus, a, um; āvĭdus, a, um.

Greek, Graecus, a, um.

grief, dŏlor, ōris, *m.*

grieve, to, dŏleo, ui, ĭtum, 2.

groan to, gĕmo, ui, ĭtum, 3.

groan, gĕmĭtus, ūs, *m.*

ground, sōlum, i, *n.*; terra, ae, *f.*

guard, to, dēfendo, di, sum, 3; tueor, ĭtus sum, 2; custōdio, īvi, ĭtum, 4.

guardian, custos, ōdis, *m.*

guide, ductor, ōris, *m.*; dux, ūcis, *c.*

guide, to, dūco, xi, ctum, 3.

guilt, culpa, ae, *f.*; scĕlus, ĕris, *n.*

guiltless, innŏcens, tis; insons, tis; innŏxius, a, um.

guilty, nŏcens, tis; noxius, a, um.

H

hail, grando, ĭnis, *f.*

hair, crīnis, is, *m.*; căpillus, i, *m.*; cŏma, ae, *f.* (p. 11).

half, dīmĭdium, i, *n.*

Halicarnassus, Hălĭcarnassus, i, *f.* *Of* —, Hălĭcarnassensis, e.

HEPHAESTION.

hand, mănus, ūs, *f.* *On the other hand,* contra, *adv.* *On the right* (*or left*), dextrā (laevā) mănū.

hand, to, trādo, ĭdi, ĭtum, 3; in mānus do.

handsome, formōsus, a, um; pulcher, ra, rum.

Hannibal, Hannĭbal, ălis, *m.*

happen, to, fio, factus sum, 3; accĭdo, ĭdi, 3; ēvēnio, vēni, ventum, 4 (p. 75).

happy, beātus, a, um; fēlix, īcis (p. 21).

harangue, ōrātio, ōnis, *f.*

harbour, portus, ūs, *m.* (*Dat.* and *abl. plu.*, ĭbus *and* ūbus.)

hard, dūrus, a, um.

harp, lўra, ae, *f.*; testūdo, ĭnis, *f.*

harshly, sēvērē, *adv.*; dūrĭter, *adv.*; ăcerbē, *adv.*

hasten, to, festīno, āvi, ātum, 1; prŏpĕro, āvi, ātum, 1; contendo, di, tum, 3.

hate, to, ōdi (defective); ābōmĭnor, ātus, 1; dētestor, ātus, 1.

hateful, ōdiōsus, a, um; dētestābĭlis, e.

hatred, ōdium, i, *n.*; dētestātio, ōnis, *f.*

have, to, hăbeo, ui, ĭtum, 2; tĕneo, ui, tum, 2; often sum, with *dat.* of person.

he, is, ea, id; ille, illa, illud, *pron.*

head, căput, ĭtis, *n.*; vertex, ĭcis, *m.* (p. 46).

heal, to, mĕdeor, 2; sāno, āvi, ātum, 1 (p. 45).

health, sălus, ūtis, *f.*; vălētūdo, ĭnis, *f.*; sānĭtas, ātis, *f.*

healthy, sānus, a, um; sălūbris, e.

hear, to, audio, īvi, ītum, 4; exaudio, īvi, ītum, 4.

heart, cor, dis, *n.*; pectus, ŏris, *n.*

heat, călor, ōris, *m.*; aestus, ūs, *m.*; ardor, ōris, *m.*

heaven, coelum, i, *n.*

heavy, grăvis, e.

Helen, Hĕlĕna, ae, *f.*

help, auxĭlium, i, *n.*; ŏpis (*gen.*); *acc.* ŏpem; *abl.* ŏpe, *f.*

help, to, adjŭvo, ūvi, ūtum, 1 (with *acc.*); auxĭlior, ātus, 1 (*dat.*); subvĕnio, vēni, ventum, 4 (with *dat.*).

Helvetian, Helvētĭcus, a, um.

Helvetii, Helvētii, ōrum, *m.*

Hephaestion, Hĕphaestion, ōnis, *m.*

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Hercules, Hercŭles, is, *m.*
Hercynian, Hercynius, a, um.
Herdonea, Herdōnea, ae, *f.*
here, hīc, *adv.*
hero, hērōs, ōis, *m.*
hesitate, to, dūbĭto, āvi, ātum, 1: with *inf.* (when it signifies *to doubt*, it is followed by num and *subj.*), 1; cunctor, ātus, 1.
hesitation, dūbĭtātio, ōnis, *f.*; cunctātio, ōnis, *f.*
hide, to, cēlo, āvi, ātum, 1; abdo, dĭdi, dĭtum, 3; condo, dĭdi, dĭtum, 3; abscondo, di *and* dĭdi, dĭtum, 3.
hideous, dēformis, e; horrĭdus, a, um.
high, altus, a, um. *At a higher rate*, plūris (Ex. 21).
highest=*eminent*, summus, a, um.
hill, collis, is, *m.*
himself, herself, *etc.*, ipse, a, um (agreeing with *substantive*), sui.
hinder, postĕrior, us.
hinder, to, impĕdĭo, īvi, ītum, 4; obsto, stĭti, stĭtum, 1; prōhĭbeo, ui, ĭtum, 2.
Histiaeus, Histiaeus, i, *m.*
history, historĭa, ae, *f.*; annāles, ium, *m.*
hither, huc, *adv.*
Ho, eho! *interj.*
hold, to, tĕneo, ui, tum, 2; hăbeo, ui, ĭtum, 2.
holy, sanctus, a, um; săcer, cra, crum (p. 9).
home, dŏmus, ūs, *f. At home*, dŏmi. *From home*, dŏmo.
Homer, Hŏmērus, i, *m.*
honour, hŏnor, ōris, *m.*; =*good faith*, fĭdes, ēi, *f.*; =*renown*, glōria, ae, *f.*; =*virtue*, hŏnestas, ātis, *f.*
honourable, hŏnestus, a, um.
hope, spes, ēi, *f.*
hope, to, spēro, āvi, ātum, 1.
horn, cornu, ūs; *plur.* cornua, *n.*
horse, ĕquus, i, *m.*
horseback, on, ex ĕquo.
horsemanship, ĕquĭtandi, do, dum, *ger.* of ĕquĭto, 1.
hospitality, hospĭtium, i, *n.*; hospĭtālĭtas, ātis, *f.*
hostage, obses, ĭdis, *m.* and *f.*
hostile, inimīcus, a, um.
Hostilius, Hostĭlius, i, *m.*
hour, hōra, ae, *f.*
house, aedes, ium, *f.*; dŏmus, ūs, *f.*

how, quōmŏdo, *adv.*; quam, *conj.* and *adv.*
however, tămen, *conj.*
howl, to, ūlŭlo, āvi, ātum, 1.
human, hūmānus, a, um.
humanity, hūmānĭtas, ātis, *f.*
hundred, centum (*indecl.*).
Hungary, Pannŏnia, ae, *f.*
hunger, fāmes, is, *f.*
hurl, to, jăcio, jēci, jactum, 3; prōjĭcio, jēci, jectum, 3.
hurry, to, festīno, āvi, ātum, 1; prōpĕro, āvi, ātum, 1.
husband, măritus, i, *m.*; conjux, ŭgis, *m.* and *f.*
Hydaspes, Hȳdaspes, is, *m.*
Hystaspes, Hystaspes, is, *m.*

I

iambic verse, iambus, i, *m.*
icy, frīgĭdus, a, um; gĕlĭdus, a, um,
if, si.
ignorant, ignārus, a, um; insciens, tis.
ill, *adj.*, = *bad*, mălus, a, um; =*sick*, aeger, gra, grum.
illustrious, illustris, e; nōbĭlis, e.
image, ĭmāgo, ĭnis, *f.*; sĭmŭlācrum, i, *n.*; effĭgies, ēi, *f.* (p. 19).
immense, immensus, a, um.
immortal, immortālis, e.
impede, to, impĕdio, īvi, ītum, 4; prōhĭbeo, ui, ĭtum, 2.
impend, to, immĭneo, ui, 2; impendeo, di, 2.
impiety, impĭĕtas, ātis, *f.*
impious, impius, a, um.
implement, instrūmentum, i, *n.*
importance, of, grăvis, e; grăvior, us.
important, grăvis, e.
importune, to, flăgĭto, āvi, ātum, 1.
impose on, to, impōno, ŏsui, ĭtum, 3 (with *dat.* and *acc.*, or *dat.* only).
impression, ŏpĭnio, ōnis, *f.*
impulse, mōtus, ūs, *m.*
in, in *prep.*: with abl. signifies *in* only; with acc. *into*, *against*, etc.
inasmuch, quŏniam, *conj.*; quum, *conj.*
incentive, irrĭtāmentum, i, *m.*
incessantly, assĭduē, *adv.*; perpĕtuo, *adv.*

incorruptibility, integrĭtas, ātis, *f.*; innŏcentia, ae, *f.*
incredible, incrēdĭbilis, e.
indeed, quĭdem, *adv.* (enclit.).
India, India, ae, *f.*
indignation, indignātio, ōnis, *f.*
indolence, sōcordia, ae, *f.*; dēsĭdia, ae, *f.*; inertia, ae, *f.*
indolent, sōcors, dis; segnis, e; ignāvus, a, um (p. 45).
indulgently, bĕnignē, *adv.*; blandē, *adv.*
Indus, Indus, i, *m.*
industry, dĭligentia, ae, *f.*
infant, infans, tis, *c.*
infantry, pĕdĭtātus, ūs, *m.*; pĕdes, ĭtis, *m.*
infatuated, dēmens, tis.
infer, to, colligo, ēgi, ectum, 3; concludo, si, sum, 3.
infinite, infinītus, a, um.
inflame, to, inflammo, āvi, ātum, 1; excito, āvi, ātum; accendo, si, sum, 3.
inflict, to, infligo, xi, ctum, 3. *To inflict punishment*, poenas sūmĕre.
influence, auctōrĭtas, ātis, *f.* (p. 137).
influence, to, suādeo, si, sum, 2; mŏveo, ōvi, ōtum, 2.
ingenuity, callidĭtas, ātis, *f.*; sollertia, ae, *f.*
inhabitant, incŏla, ae, *c.*
inhabit, to, incŏlo, ui, ultum, 3; hăbĭto, āvi, ātum, 1.
inhabited, frĕquens, tis (Ex. 47).
inhuman, crūdēlis, e; immānis, e; inhūmānus, a, um.
injure, to, lædo, si, sum, 3; nŏceo, ui, 2.
injurious, injūriōsus, a, um; pernicĭōsus, a, um.
injury, injūria, ae, *f.*; noxa, ae, *f.*
innocence, innŏcentia, ae, *f.*; integrĭtas, ātis, *f.*
innocent, innŏcens, tis; innŏcuus, a, um.
innumerable, innūmĕrābĭlis, e.
in order that, ut *conj.* with *subj.*
inquire, to, quaero, quaesīvi, sītum, 3; percontor, ātus, 1.
insignificant, lĕvis, e; parvus, a, um.
insolence, insŏlentia, ae, *f.*
insolently, insŏlenter, *adv.*
instigation, instigātio, ōnis, *f. At his friend's instigation*, hortante ămīco.
instruct, to, dŏceo, ui,

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INTELLIGENT.

ctum, 2; ērŭdio, īvi, ītum, 4; præcĭpio, cēpi, ceptum, 3.

intelligent, ācūtus, a, um; perspĭcax, ācis.

intemperance, intempĕrantia, ae, *f.*

intend, to, cōgĭto, āvi, ātum, 1; stātuo, ui, ūtum, 3 (often expressed by fut. participle act.).

intense, strēnuus, a, um; vĕhĕmens, tis.

intention, prōpŏsītum, i, *n.*

interest, = *advantage,* commŏdum, i, *n.*; = *payment for usufruct,* fēnus, ĕris, *n.*

interior, intĕrior, us.

interpreter, interpres, ētis, *m.* and *f.*

intervene, to, intercēdo, cessi, cessum, 3; intervĕnio, vēni, ventum, 4.

interview, colloquium, i, *n.*

intestine, intestīnus, a, um.

into, in *prep.* (with *acc.*).

intoxicated, ēbrius, a, um.

introduce, to, indūco, xi, ctum, 3.

invade, to, invādo, si, um, 3; irrumpo, ūpi, uptum, 3 (with in and *acc.*); incurro, ri, sum, 3 (with in and *acc.*).

invest, to, = *to besiege,* obsĭdeo, sēdi, sessum, 2; = *to put out money,* collŏco, āvi, ātum, 1; — *with authority,* pōtestātem do, 1.

investigate, to, explōro, āvi, ātum, 1.

invite, to, invīto, āvi, ātum, 1: vŏco, āvi, ātum, 1.

Iphicrates, Iphĭcrātes, is, *m.*

Ireland, Hĭbernia, ae, *f.*

iron (of iron), ferrum, i, *n.*

iron (of iron), ferreus, a, um.

island, insŭla, ae, *f.*

issue, exĭtus, ūs, *m.*; ēventus, ūs, *m.*; finis, is, *m.*

issue, to (a command), ēdīco, xi, ctum, 3; = *to go forth,* exeo, ii, ĭtum, 4; ēgrĕdior, essus, 3.

Italy, Itălia, ae, *f.*

Ithaca, Ĭthăca, ae, *f.*

Ithacan, Ĭthăcus, a, um.

J

Jew, Jūdaeus, i, *m.*

jocosely, jocōsē, *adv.*; jocans, tis (*see* St. G. 343).

join, to, jungo, nxi, nctum, 3.

journey, ĭter, ĭtinĕris, *n.*; via, ae, *f.*

LAMENTATION.

journey, to, prŏficiscor, fectus sum, 3.

joy, gaudium, i, *n.*; laetĭtia, ae, *f.*

joyfully, laetē, *adv.*: oftener *adj.* laetus, see St. L. G. § 343.

judge, jūdex, icis, *m.*

judge, to, jūdico, āvi, ātum, 1; existīmo, āvi, ātum, 1.

judgment, jūdĭcium, i, *n.*

Jugurtha, Jugurtha, ae, *m.*

June, Jūnius, i, *m.*

Juno, Jūno, ōnis, *f.*

Jupiter, Jūpiter, Jŏvis, *m.*

just, justus, a, um.

justice, justĭtia, ae, *f.*

justly, justē, *adv.*; mĕrĭto, *adv.*

Juventas, Jŭventas, ātis, *f.*

K

kalends, kălendae, ārum, *f.*

keep, to, servo, āvi, ātum, 1.

keep off, to, prōhĭbeo, ui, ĭtum, 2.

keen, ācer, cris, cre.

kill, to, nĕco, āvi, ātum, 1; interĭmo, ēmi, emptum, 3; interfĭcio, fēci, fectum, 3 (p. 3).

kind, bĕnignus, a, um.

kindness, bĕnignĭtas, ātis, *f.*; clēmentĭa, ae, *f.*; *a kindness,* bĕnĕficium, i, *n.*

king, rex, rēgis, *m.*

kingdom, regnum, i, *n.*

knee, gĕnu, ūs; *plur.* gĕnua, uum, *n.*

knight, ĕques, ĭtis, *m.*

know, to, = *to be aware of,* scio, īvi, ītum, 4; = *to become acquainted with,* nosco, nōvi, nōtum, 3.

known, nōtus, a, um.

L

Labienus, Lăbiēnus, i, *m.*

labour, to, lăbōro, āvi, ātum, 1; nītor, nisus and nixus, 3.

laborious, lăbōriōsus, a, um.

Lacedaemon, Lăcĕdaemon, ŏnis, *f.*; Sparta, ae, *f.*

Lacedaemonians, Lăcĕdaemŏnii, ōrum, *m.*

lade, to, ŏnĕro, āvi, ātum, 1.

laden, ŏnustus, a, um.

Laelius, Laelius, i, *m.*

Laenas, Laenas, ātis, *m.*

Laevinus, Laevīnus, i, *m.*

Lagus, Lagus, i, *m.*

lake, lăcus, ūs, *m.*

lamentation, lāmentum, i, *n.* (usually *plur.*); plōrātus, ūs, *m.*

LENIENT.

Lamia, Lămia, ae, *m.*

Lampsacus, Lampsăcus, i, *f.* *Of Lampsacus,* Lampsăcēnus, a, um.

land, terra, ae, *f.*; patria, ae, *f.* (*native land*).

land, to, (*intrans.*) ēgrĕdior, ssus, 3 (with *abl.*); (trans.) expōno, pōsui, pōsĭtum, 3.

large, magnus, a, um; largus, a, um; grandis, e.

Lartius, Lartius, i, *m.*

last, ultimus, a, um; extrēmus, a, um.

lastly, dēnique, *adv.*; postrēmo, *adv.*; ad extrēmum, used *adverbially.*

late, sērus, a, um; = *recent,* rĕcens, tis.

Latin, Lătinus, a, um.

latter, postĕrior, us; *the former—the latter,* ille—hic.

laugh, to, rideo, si, sum, 2; *to laugh at,* irrideo, 2; dērideo, 2.

laughter, risus, ūs, *m.*; = *derision,* irrīsus, ūs, *m.*

law, lex, lēgis, *f.*; jus, jūris, *n.* (p. 42).

lawful, justus, a, um; lēgĭtimus, a, um. *It is lawful,* licet, uit, 2 (with *dat.* of person and *infin.*).

lay, to, = *to place,* pōno, pōsui, pōsĭtum, 3; lŏco, āvi, ātum, 1.

lay aside, to, dēpōno, pōsui, ĭtum, 3; sēpōno, pōsui, ĭtum, 3; = *to strip off,* exuo, ui, ūtum, 3.

lead to, dūco, xi, ctum, 3.

lead forth, to, prōdūco, xi, ctum, 3.

lead round, to, circumdūco, xi, ctum, 3.

leader, dux, ŭcis, *c.*; ductor, ōris, *m.*

leap, to, salio, ĭi, ĭtum, 4.

learn, to, disco, dĭdĭci, 3.

learned, doctus, a, um.

leave, to, linquo, more freq. rĕlinquo, liqui, lictum, 3.

left, = *remaining,* rĕlĭquus, a, um. *Of the hands,* laevus, a, um.

legion, lēgio, ōnis, *f.*

leisure, ōtium, i, *n.*

leisurely (*adv.*), ōtiōsē, *adv.*; lentē, *adv.* *Adj.* lentus, a, um.

Lemnos, Lemnos, i, *f.*

length (of time), diūturnĭtas, ātis, *f.*; longinquĭtas, ātis, *f.*

lengthen, to, prōdūco, xi, ctum, 3; extendo, di, tum, 3.

lenient, clēmens, tis; lēnis e; mītis, e.

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LESS.

less (*adj.*), mĭnor, us. *At a less price*, mĭnōris.
less (*adv.*), minus, *adv.*
lesson, praeceptum, i, *n.*; exemplum, i, *n.*; dōcūmentum, i, *n.*
let, to, permitto, mīsi, missum, 3; sĭno, īvi, ĭtum, 3; concēdo, cessi, cessum, 3.
let go, to, ēmitto, mīsi, missum, 3.
letter, littĕra, ae, *f.* (*of alphabet*); littĕrae, arum, *or* ēpistŏla, ae, *f.* (*an epistle*).
levy, dēlectus, ūs, *m.*
liberal, lĭbĕrālis, e.
liberality, lĭbĕrālĭtas, ātis, *f.*
liberty, lĭbertas, ātis, *f.*
library, bibliothēca, ae, *f.*
licentiousness, lĭbido, ĭnis, *f.*; lascivia, ae, *f.*
Licinius Calvus, Lĭcĭnius, i; Calvus, i, *m.*
lictor, lictor, ōris, *m.*
lieutenant, lēgātus, i, *m.*
life, vīta, ae, *f.*; aetas, ātis, *f.*; aevum, i, *n.* (p. 19).
lifeless, mortuus, a, um; exānĭmis, e (and us, a, um).
light (*subs.*), lux, lūcis, *f.*
light (*adj.*), lĕvis, e.
lightning, fulgur, ŭris, *n.*
like, sīmĭlis, e.
limb, membrum, i, *n.*; artus, ūs, *m.*
line, līnea, ae, *f.*; (*of battle*) ăcies, ēi, *f.*
line, to, substĕrno, trāvi, trātum, 1.
Lingŏnes, Lingŏnes, um, *m.*
lion, leo, ōnis, *m.*
Liscus, Liscus, i, *m.*
Litavĭcus, Lĭtăvĭcus, i, *m.*
little, parvus, a, um. *To care little*, parvi pendĕre.
live, to, vīvo, xi, ctum, 3; dēgo, gi, 3.
Livius, Lĭvius, i, *m.*
lo, en! ecce! *interj.*
Loire, Ligĕris, is, *m.*
long (*adj.*), longus, a, um; diūturnus (the latter of *time* only).
long (*adv.*), diu, *compar.*, diūtius.
long, to, ăveo, 2.
look, to, aspicio, exi, ectum, 3. *To look down upon*, despicio, 3.
look for, to, quaero, quaesīvi, quaesītum, 3.
lose, to, āmitto, mīsi, missum, 3; perdo, dĭdi, ditum, 3 (p. 74).
loss, damnum, i, *n.*; jactūra, ae, *f.*

MANKIND.

lot, sors, tis, *f.*; fortūna, ae, *f.*
love, āmor, ōris, *m.*; cāritas, ātis, *f.* (p. 47).
love, to, āmo, āvi, ātum, 1; dīlĭgo, ēxi, ectum, 3.
lovely, āmābilis, e; pulcher, chra, chrum; formōsus, a, um.
low, hŭmĭlis, e.
Lucani, Lūcāni, ōrum, *m.*
Lucania, Lūcānia, ae, *f.*
Luceria, Lūcēria, ae, *f.*
Lucilius, Lūcĭlius, i, *m.*
Lucius Catilina, Lūcius, i, Catilīna, ae, *m.*
luckless, infēlix, ĭcis; infaustus, a, um.
Luppia or **Lippe** (river), Luppia, ae.
lust, lĭbido, ĭnis, *f.*
Lycurgus, Lycurgus, i, *m.*
Lysander, Lysander, dri, *m.*
Lysimăchus, Lysĭmăchus, i, *m.*

M

Macedonian (*subs.*), Măcĕdo, ōnis, *m.*; (*adj.*), Măcĕdŏnĭcus, a, um.
Magaeus, Magaeus, i, *m.*
magistrate, măgistrātus, ūs, *m.*
magnificent, splendĭdus, a, um; magnĭfĭcus, a, um; compar., magnĭfĭcentior, us.
maintain, to, (= hold up), sustĭneo, ui, ntum, 2; ălo, ui, tum 3, = (to nourish).
majority, plūres, ium, *m.*; mājor pars, *f.*
make, to, făcio, fēci, factum, 3; efficio, fēci, fectum, 3; fabrĭco, āvi, ātum, 1; creo, āvi, ātum, 1 (*to appoint* a magistrate).
make away with, to (= kill), interfĭcio, fēci, fectum, 3; tollo, sustŭli, sublātum, 3.
make familiar with, to, assuēfăcio, fēci, factum, 3.
make for, to, pĕto, īvi *and* ĭi, ītum, 3.
make off, to, ăbeo, ĭi, ĭtum, 4.
male, mas, māris, *m.*; masculus, a, um.
man, hŏmo, ĭnis, *c.*; vir, vīri, *m.* (p. 17). *Man by man*, vīritim, *adv.*
manage, to, admĭnistro, āvi, ātum, 1.
management, admĭnistrātio, ōnis, *f.*
manifest, manifestus, a, um; ăpertus, a, um.
mankind, hŏmines, um, *c.*

MIDST.

Manlius, Manlius, i, *m.*
manner, mōdus, i, *m.* *In the manner of*, rītu, with *gen.*
many, multi, ae, a.
Marcellus, Marcellus, i, *m.*
Marcius, Marcius, i, *m.*
march, ĭter, ĭtinĕris, *n.*
march, to, (intrans.) prōfĭcisci, or, ectus, 3; incēdo, cessi, cessum, 3; (trans.) dūco, xi, ctum, 3.
Marcomanni, Marcŏmanni, ōrum, *m.*
Mardonius, Mardŏnius, i, *m.*
Marius, Mărius, i, *m.*
mark, nōta, ae, *f.*; signum, i, *n.*
marry, to, (*of the man*) dūco, xi, ctum, 3; (*of the woman*) nūbo, psi, ptum, 3 (with *dat.*).
Marseilles, Massĭlia, ae, *f.*
marvellous, mirus, a, um; mīrābilis, e; mīrĭficus, a, um.
massacre, caedes, is, *f.*
master, (*who teaches*) măgister, ri, *m.*; (*who owns*) dŏmĭnus, i, *m.*
matron, mātrōna, ae, *f.*
matter, res, ēi, *f.*
Mausolus, Mausōlus, i, *m.*
mean, turpis, e; sordĭdus, a, um.
means, of, by, per, *prep.*, (govs. *acc.*).
mean, to, vōlo, ui, velle (*irreg.*); usu. with *dat.* of *pron. refl.*
meantime, intĕrim, *adv.*; intĕrea, *adv.*
measure, mensūra, ae, *f.*; (= *a plan*) consĭlium, i, *n.*; rātio, ōnis, *f.*
measure, to, mētior, mensus, 4; ēmētior, 4.
mechanician, artĭfex, ĭcis, *m.*; māchĭnātor, ōris, *m.*
Media, Mēdia, ae, *f.*
Megara, Mĕgăra, ae, *f.*
Megarian, Mĕgărensis, e; Mĕgăreus, a, um.
memory, mĕmŏria, ae, *f.*
merchant, mercātor, ōris, *m.*
mere, mĕrus, a, um; ipse, a, um (Ex. 43).
merely, tantum, *adv.*
merit, virtus, ūtis, *f.*; mĕrĭtum, i, *n.*
merit, to, mĕrĕo, ui, ĭtum; mĕrĕor, ĭtus, 2.
messenger, nuntius, i, *m.*
metal, mĕtallum, i, *n.*
Metellus, Mĕtellus, i, *m.*
Micipsa, Micipsa, ae, *m.*
midst, in, mĕdius, a, um.

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midway, mĕdius, a, um.
might, vis, vim, vī; *pl.* vīres, *f.*; rōbur, ōris, *n.* *With all one's might*, summa vi *or* ōpe.
mile, mille passus *or* passuum.
Miletus, Milētus, i, *f.*
military, militāris, e.
milk, lac, lactis, *n.*
mind, mens, tis, *f.*; ănĭmus, i, *m.* (p. 8).
mindful, mĕmor, ōris.
Minerva, Minerva, ae, *f.*
Minucius, Minūcius, i, *m.*
miracle, mīrāculum, i, *n.*
misbecomes, it, dēdĕcet, uit, 2 (*impers. verb*, with *acc.* and *inf.*).
miserable, mĭser, ĕra, ĕrum; miserābĭlis, e.
misfortune, călămĭtas, ātis, *f.*; mālum, i, *n.*
missile, tēlum, i, *n.*
Mithridates, Mithrĭdātes, is, *m.*
moat, fossa, ae, *f.*
moderate, mŏdĭcus, a, um; mŏdestus, a, um; mĕdiocris, e.
moderately, mŏdicē, *adv.*; mŏdĕrātē, *adv.*
moderation, temperantia, ae, *f.*; mŏdestia, ae, *f.* *Bounds of moderation*, mŏdus, i, *m.*
modest, mŏdestus, a, um (*moderate*); vērēcundus, a, um (*bashful*).
modestly, vērēcundē, *adv.*; mŏdestē, *adv.*
modesty, pŭdor, ōris, *m.*
money, pĕcūnia, ae, *f.*; nummus, i, *m.*
moon, lūna, ae, *f.*
moral, sanctus, a, um. *Morals*, mōres, um, *m.*
more (*adj.*), plus, plūris; *pl.* plūres, a.
more (*adv.*), plus, măgis.
mortal, mortālis, e.
most, plūrīmus, a, um; *at the most*, ad summum.
mother, māter, ris, *f.*
mountain, mons, tis, *m.*
mountaineer, montānus, i, *m.*
mourn, to, } lūgeo, xi,
mourn for, to, } ctum, 2; dŏleo, ui, ĭtum, 2; plango, nxi, nctum, 3.
mournful, moestus, a, um; lūgubris, e.
mourning, luctus, ūs, *m.*
mouth, os, ōris, *n.*; fauces, ium, *f.* (*plur.*).
move, to, mŏveo, mōvi, mōtum, 2; commŏveo, mōvi, mōtum, 2.
much, multum, *adv.* (with *gen.*).

murder, caedes, is, *f.*; hŏmĭcīdium, i, *n.*
murder, to, occīdo, īdi, īsum, 3; interfĭcio, fēci, fectum, 3 (p. 3).
murderer, hŏmĭcīda, ae, *c.*; sīcārius, i, *m.*; interfector, ōris, *m.*
multitude, multĭtūdo, ĭnis, *f.* *The multitude*, vulgus, i, *m.* and *n.*
muses, Mūsae, ārum, *f.*
musician, mūsĭcus, i, *m.*
must (*v.*), necesse est.
myrtle, myrtus, i, *f.*
myself, ĕgŏmet; ipse, ĭus, agreeing with ĕgo expressed or understood.

N

naked, nūdus, a, um.
name, nōmen, ĭnis, *n.*
narration, narrātio, ōnis, *f.* *In narration*, in narrando (Ex. 62).
narrow, angustus, a, um; arctus, a, um.
nation, gens, tis, *f.*
natural, nātūrālis, e.
naturally, nātūrāliter.
nature, nātūra, ae, *f.*; (= *disposition*) indōles, is, *f.*; ingĕnium, i, *n.*
naught, nĭhil: v. nothing.
naval, nāvālis, e.
Neapolis, Neāpŏlis, is, *f.*
near (*adj.*), prōpinquus, a, um; *comp.* prōpior, *sup.* prōximus.
near (*adv.*), prŏpe, juxta.
near (*prep.*), prŏpe, ad (with *acc.*).
nearly, paene, *adv.*; prŏpe, *adv.*; fermē, *adv.*
nearness, prōpinquĭtas, ātis, *f.*
necessarily, nĕcesse, nĕcessārio, *adv.*
necessity, nĕcessĭtas, ātis, *f.*
need, ĕgestas, ātis, *f.*; inŏpia, ae, *f.* (p. 139).
need, to, ĕgeo (indĭgeo), ui, 2 (followed by *gen.*).
needy, inops, ŏpis; ĕgēnus, a, um; pauper, ĕris.
nefarious, nĕfandus, a, um; nĕfārius, a, um.
neglect, to, nĕglĭgo, exi, ectum, 3; ōmitto, mīsi, missum, 3.
negligent, neglĭgens, tis.
neighbouring, vīcīnus, a, um; prōpinquus, a, um; fīnĭtĭmus, a, um; proxĭmus, a, um.
neither (*pron.*), neuter, ra, rum.

neither (*conj.*), nec, nĕque.
Neocles, Neŏcles, is, *m.*
nerve, =*vigour*, nervi, ōrum, *m.*; vĭgor, ōris, *m.*
nest, nĭdus, i, *m.*
net, rēte, is, *n.* (p. 91).
never, nunquam, *adv.*
nevertheless, nihilōmĭnus, *adv.*; tămen, *adv.*
new, nŏvus, a, um; rĕcens, tis (p. 81).
night, nox, ctis, *f.*
night-watches, excŭbiae, ārum, *f.*
Ninus, Nīnus, i, *m.*
no (*pron.*), nullus, a, um; or nēmo (for the *gen.*, nullĭus is used).
noble, nōbĭlis, e; clārus, a, um; splendĭdus, a, um.
nobody, nēmo, ĭnis, *c.* (the *gen.* and *abl.* rarely used).
none, see "No," above.
nor, nec.
note, to, nōto, āvi, ātum, 1; ănĭmadverto, ti, sum, 3.
noted, insignis, e; nōtus, a, um.
nothing, nĭhil (nīl) *or* nĭhĭlum, i, *n.*
not, non, *adv.*; haud, *adv.* *After verbs of forbidding, denoting a purpose, &c.*, nē, *with subjunctive.*
nourish, to, nūtrio, īvi, ītum, 4; ălo, ui, tum, 3.
novel, nŏvus, a, um; insŏlĭtus, a, um.
novelty, nŏvĭtas, ātis, *f.*
now, nunc, *adv.*; jam, *adv.*
nowhere, nusquam, *adv.*
Numantia, Nūmantia, ae, *f.*
numerous, crēber, ra, rum.
number, nūmĕrus, i, *m.*
Numidia, Nūmĭdia, ae, *f.*

O

O, O! *interj.*
oath, jūrāmentum, i, *n.*; jusjūrandum, jūrisjurandi, *n.* (p 120). *Military oath*, sacrāmentum, i, *n.*
obey, to, ŏbēdio, īvi, ītum, 4; pāreo, ui, ĭtum, 2; obsĕquor, cūtus, 3 (p. 104).
object, prōpōsĭtum, i, *n.*
obligation, oblīgātio, ōnis, *f.*; mūnus, ĕris, *n.*
obscure, obscūrus, a, um; ambiguus, a, um (*of doubtful meaning*).
obtain, to, ădĭpiscor, ădeptus, 3; consĕquor, cūtus, 3.
occasion, occāsio, ōnis, *f.*
occupy, to, occūpo, āvi, ātum, 1; tĕneo, ui, tum, 2.

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OCCUR.

occur, to, accĭdo, ĭdi, 3; ŏvĕnio, vēni, ventum, 4 (p. 75).

ocean, ōceănus, i, *m.*

Octavia, Octāvia, ae, *f.*

of, = *concerning*, de, *prep.* (gov. *abl.*); = *out of*, ex, *prep.* (gov. *abl.*).

off, ăbhinc, *adv.*

offence, culpa, ae, *f.*; dēlictum, i, *n.* (p. 17).

offend, to, = *to make angry*, offendo, di, sum, 3 (gov. *acc.*); = *to injure*, laedo, si, sum, 3; = *to do wrong*, erro, āvi, ātum, 1; pecco, āvi, ātum, 1.

offer, to, offĕro, obtŭli, oblātum, 3.

often, saepĕ, *adv.*

oil, ŏleum, i, *n.*; ŏlīvum, i, *n.*

old, sĕnex, is (of *men*); vĕtus, ĕris.

old age, sĕnectus, ūtis, *f.*

Olympiad, Ŏlympias, ădis, *f.*

on, sŭper, *prep.* (gov. *acc.* and *abl.*).

once, sēmel, *adv.*; ōlim, *adv.*; quondam, *adv.*

one, ūnus, a, um; quīdam, quaedam, quoddam = *a certain one.*

only, sōlum, *adv.*; tantum, *adv.*; tantummŏdo, *adv.*

open, ăpertus, a, um.

open, to, ăpĕrio, ui, ertum, 4; pando, di, nsum and nssum, 3.

openly, ăpertē, *adv.*; pălam, *adv.*

opinion, sententia, ae, *f.*; ŏpīnio, ōnis, *f.*

opportunity, occāsio, ōnis, *f.*; opportūnĭtas, ātis, *f.*

oppose, to, obsisto, stĭti, stĭtum, 3 (with *dat.*); oppōno, pōsui, pŏsĭtum, 3; objĭcio, jēci, jectum, 3.

oppress, to, opprĭmo, essi, essum, 3; vexo, āvi, ātum, 1.

oppressive, īnīquus, a, um.

or, aut, vel.

orator, ōrātor, ōris, *m.*; rhētor, ōris, *m.* (p. 149).

orchard, pōmārium, i, *n.*

order, sĕries, ēi, *f.*; ordo, ĭnis, *m.* *In—that*, ut with *subj.*

order, to, = *to command*, jūbeo, ssi, ssum, 2 (with *acc.* and *inf.*); impĕro, āvi, ātum, 1 (with *dat.*): = *to arrange*, ordĭno, āvi, ātum, 1; compōno, pōsui, pŏsĭtum, 3.

ornament, ornāmentum, i, *n.*; dēcus, ŏris, *n.*

Orodes, Ōrōdes, is, *m.*

PASSAGE.

other, ălius, a, ud. *Of two*, alter, ĕra, ĕrum.

ought, dēbeo, ui, ĭtum, 2; ŏportet, uit, 2 (*impers.*).

our, noster, ra, rum.

out, ē *or* ex, *prep.* (gov. *abl.*).

outshine, to, praelūceo, xi, 2; praenĭteo, ui, 2.

outstretch, to, praetendo, di, tum, 3.

over (=*beyond*), trans, *prep.* (with *acc.*).

overcome, to, vinco, vīci, victum, 3; sūpĕro, āvi, ātum, 1; frango, ēgi, actum, 3.

overtake, to, assĕquor, cūtus, 3; consĕquor, cūtus, 3.

overthrow, to, fundo, fūdi, fūsum, 3; dēvinco, vīci, victum, 3; prosterno, strāvi, strātum, 3.

own (one's), prŏprius, a, um.

P

pain, dŏlor, ōris, *m.*

pain, to, dŏlore affĭcio, fēci, fectum, 3.

paint, to, pingo, nxi, ctum, 3.

painter, pictor, ōris, *m.*

palisade, vallum, i, *n.*

Pan, Pan, ānis, *acc.* Pāna, *m.*

Panopion, Panŏpion, ōnis, *m.*

papyrus, păpўrus, i, *m.* and *f.*; păpўrum, i, *n.*

pardon, to, ignosco, ōvi, ōtum, 3 (with *dat.* of pers.; *acc.* of neut. pron. only); condōno, āvi, ātum, 1.

parent, părens, tis, *m.* and *f.*

Parmenio, Parmĕnio, ōnis, *m.*

part, pars, tis, *f.*; portio, ōnis, *f.*

part, to, = *to separate*, sēpăro, āvi, ātum, 1; sējungo, nxi, nctum, 3: = *to go away*, discēdo, cessi, cessum, 3; dīgrĕdior, essus, 3.

partaker, partĭceps, ĭpis.

Parthian, Parthus, i, *m.*

particularly, praecipuē, *adv.*; praesertim, *adv.*

party, partes, ium, *f.*; factio, ōnis, *f.*

pass, to, praetĕreo, ĭi, ĭtum, 4; transeo, ĭi, ĭtum, 4. *To pass away*, lābor, psus, 3; fŭgio, ūgi, ŭgĭtum, 4. *To pass by* (*trans.*), praetĕreo, ĭi, ĭtum, 4.

passage, via, ae, *f.*; transĭtus, ūs, *m.*; trājectus, ūs, *m.* *A narrow passage*, fauces, ium, *f.*

PHOCION.

past, praeterītus, a, um; praeterīta, ōrum, *n.*, *the past.*

patrician, patrĭcius, a, um; nōbĭlis, e.

patron, patrōnus, i, *m.*

Paulus Aemilius, Paulus, i, Aemĭlius, i, *m.*

Pausanias, Pausānias, ae, *m.*

pay, merces, ēdis, *f.*; stĭpendium, i, *n.*

pay, to, solvo (exsolvo), vi, ūtum, 3.

peace, pax, ācis, *f.*; tranquillĭtas, ātis, *f.*

peculiar, prŏprius, a, um; pĕcŭlĭāris, e.

Pedius, Pēdius, i, *m.*

Pelopidas, Pĕlŏpĭdas, ae, *m.*

Peloponnesian, Pĕlŏponnēsius (-lăcus), a, um.

people, pōpŭlus, i, *m.*; *the common people*, plebs, plēbis, *f.*; plēbes, ēi, *f.*

perceive, to, cerno (no *perf.* or *sup.* in this sense), 3; percĭpio, cēpi, ceptum, 3.

perchance, fortasse, *adv.*; forte, *adv.*; forsĭtan, *adv.*

perfect, perfectus, a, um; absŏlūtus, a, um.

perfect, to, perfĭcio, fēci, fectum, 3; absŏlvo, vi, ūtum, 3.

perform, to, făcio, fēci, fectum, 3; confĭcio, fēci, fectum, 3; praesto, iti, ĭtum, 3; fungor, nctus, 3 (with *abl.*).

perhaps. *See* perchance.

Pericles, Pĕricles, is, *m.*

peril, pĕrīculum, i, *n.*; discrīmen, ĭnis, *n.*

perish, to, pĕreo, ĭi, ĭtum, 4, *irr.*; mŏrior, tuus sum, 3 and 4.

permission, vĕnia, ae, *f.*

Pero, Pēro, ōnis, *f.*

Perseus, Perseus, i, *m.*

Persia, Persis, Idis, *f.*

Persian, Persĭcus, a, um.

person, persōna, ae, *f.* *Some person*, ălĭquis.

perspicuous, perspĭcuus, a, um.

persuade, to, persuādeo, si, sum, 2 (with *dat.*).

pestilential, pestĭfer, ĕra, ĕrum; grăvis, e; pestĭlens, tis.

Petreius, Petrēius, i, *m.*

Phaëthon, Phaëthon, tis, *m.*

Pharos, Phăros, i, *f.*

Phalerum, Phālērum, i, *n.*

Philip, Philippus, i, *m.*

philosopher, philŏsŏphus, i, *m.*

philosophy, philŏsŏphia, ae, *f.*

Phocion, Phōcion, ōnis, *m.*

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PHOEBUS.

Phoebus, Phoebus, i, *m.*

Phoenician, Phoeniceus, a, um.

picture, pictūra, ae, *f.*; tăbŭla, ae, *f.*

piety, pĭĕtas, ātis, *f.*

pine, pinus, us and i, *f.*

pine away, to, tābesco, 3.

pipe (musical), fistŭla, ae, *f.*; tĭbia, ae, *f.*; ārundo, inis, *f.*

Pisistrătus, Pisistrătus, i, *m.*

Piso, Pīso, ōnis, *m.*

pitch, to, i. e. *to form* (*a camp*), pōno, pōsui, ĭtum, 3; lŏco, āvi, ātum, 1.

pity, to, miserĕt, ŭit, 2 (with *acc.* of subject and *gen.* of object); miserĕor, ertus sum, 3 (with *gen.*); misĕror, ātus, 1 (with *acc.*).

place, lŏcus, i, *m.* (*plur.* lŏca *and* lŏci).

place, to, pōno, pōsui, sĭtum, 3; collŏco, āvi, ātum, 1; stātuo, ui, ūtum, 3.

plan, rătio, ōnis, *f.*; consĭlium, i, *n.*; prōpŏsitum, i, *n.*

plan, to, prōpōno, pōsui, ĭtum, 3.

plant, to, sĕro (insĕro), sēvi, sĭtum, 3.

Plato, Plăto, ōnis, *m.*

plead, to, ōro, āvi, ātum, 1; ăgo, ēgi, actum, 3.

pleasant, jūcundus, a, um; grātus, a, um; dulcis, e. (p. 6).

please, to, plăceo, ui, ĭtum, 2 (with *dat.*); oblecto, āvi, ātum, 1 (with *acc.*).

pleasing. *See* pleasant.

pleasure, vōluptas, ātis, *f.*

plot, consĭllum, i, *n.*; conjūrātio, ōnis, *f.*

plough, ărātrum, i, *n.*; vŏmer *and* vŏmis, ĕris, *m.* (*plough-share*).

plunder, praeda, ae, *f.*

plunder, to, răpio, ŭi, tum, 3; dīripio, ui, eptum, 3.

Po, Pădus, i, *m.*

poet, poēta, ae, *m.* and *f.*

poison, vēnēnum, i, *n.*; virus, i, *n.*

point, mūcro, ōnis, *m.*; cuspis, idis, *f.*

point out, to, indĭco, āvi, ātum, 1; dēsigno, āvi, ātum, 1; ostendo, di, tum, 3; monstro, āvi, ātum, 1.

political, pŏlĭtĭcus, a, um. *Political change,* nŏvae res.

Pollio, Pollio, ōnis, *m.*

Pollux, Pollux, ūcis, *m.*

Pompey, Pompēius, i, *m.*

pontiff, pontĭfex, ĭcis, *m.*

PRESS.

populous, cĕlĕber, bris, bre; frĕquens, tis.

port, portus, ūs, *m.*

portion, pars, tis, *f.*; portio, ōnis, *f.*; = *dowry,* dos, ōtis, *f.*

position, stātus, ūs, *m.*; sĭtus, ūs, *m.*; lŏcus, i, *m.* and *n.*

possess, to, possĭdeo, ēdi, essum, 2; hăbeo, ui, ĭtum, 2.

possession, to take, occŭpo, āvi, ātum, 1. *To gain possession,* pŏtior, ītus sum, 4, with *gen.* or *abl.*

possession, possessio, ōnis, *f.* In *plural,* res, rērum; bŏna, orum, *n.*

possible, qui, quae, quod fieri pŏtest: v. ABLE, TO BE.

possibly, forsĭtan. *It may possibly happen,* fĭĕri potest ut.

post, postis, is, *m.* *Military post,* stătio, ōnis, *f.*

postpone, to, differo, distŭli, dilātum, 3.

pound, libra, ae, *f.*

poverty, paupertas, ātis, *f.*; ĕgestas, ātis, *f.* (p. 139).

power, pŏtestas, ātis, *f.*; pŏtentia, ae, *f.* (p. 14).

powerful, pŏtens, tis; effĭcax, ācis.

praetor, praetor, ōris, *m.*

praise, laus, dis, *f.* *The act of praising,* laudātio, ōnis, *f.*

praise, to, laudo, āvi, ātum, 1; effĕro, extŭli, ēlātum, 3.

praiseworthy, laudābĭlis, e; commendābĭlis, e.

pray, to, prĕcor, ātus, 1; ōro, āvi, ātum, 1 (p. 48).

prayer, prĕcis, em, e, *f.* (no *nominative* in use); *pl.* prĕces, um.

predominance, pŏtentia, ae, *f.*

prefer, to, antĕpōno, pōsui, ĭtum, 3 (with *acc.* and *dat.*); posthăbeo, ui, ĭtum, 2 (with *dat.* and *acc.*).

prescribe, to, praescrībo, psi, ptum, 3; praecĭpio, cēpi, ceptum, 3.

presence, praesentia, ae, *f.*; *in one's presence,* praesens, ntis.

presence of, in, cōram, *prep.* (gov. *abl.*).

present, to be, adsum, fui, esse.

present, praesens, tis.

preserve, to, servo, āvi, ātum, 1; tueor, ĭtus, 2 (p. 40).

preside, to, praesum, fui, esse.

press, to, prĕmo, ssi, ssum, 3; comprĭmo, essi, essum, 3.

press hard on, to, prĕmo, 3. *See* press.

PROVE.

pretend, to, sīmŭlo, āvi, ātum, 1; dissimŭlo, āvi, ātum, 1 (p. 17).

prevail, to, vălĕo, ui, ĭtum, 2; vinco, vīci, victum, 3.

prevent, to, prōhĭbeo, ui, ĭtum, 2; impĕdio, īvi, ĭtum, 4.

previously, ante, antea, *adv.*; prius, *adv.*

Priam, Priămus, i, *m.*

price, prĕtium, i, *n.* *At a high price,* magni.

princely, rēgius, a, um.

private, privātus, a, um; = *secret,* arcānus, a, um; sĕcrētus, a, um.

proceed, to, prōcēdo, cessi, cessum, 3; prōgrĕdior, essus sum, 3.

proclaim, to, ēdico, xi, ctum, 3; prōclāmo, āvi, ātum, 1.

proclamation, ēdictum, i. *n.* *To issue a proclamation* ēdico, xi, ctum, 3.

procure, to, păro, āvi, ātum, 1; acquiro, sīvi, sītum, 3.

prodigy, monstrum, i, *n.*; prōdĭgium, i, *n.*

produce, to, părio, pĕpĕri, partum, 3; gigno, gĕnui, gĕnĭtum, 3; *to be produced,* nascor, nātus, 3.

promise, to, prōmitto, mīsi, missum, 3; polliceor, ĭtus sum, 2.

prompt, cĕler, ĕris, ĕre; promptus, a, um.

proof, dōcūmentum, i, *n.*; expĕrīmentum, i, *n.*; testĭmōnium, i, *n.*

propagate, to, prōpāgo, āvi, ātum, 1; vulgo, āvi, ātum, 1.

proper, prōprius, a, um (*belonging to*); rectus, a, um (*right*); aptus, a, um (*suitable*).

property, census, ūs, *m.* (*income*); prōprium, i, *n.* (*attribute, peculiarity*); bŏna, ōrum, *n.* (*goods*).

propitiate, to, plāco, āvi, ātum, 1.

propose, to, prōpōno, pōsui, ĭtum, 3.

propraetor, prōpraetor, ōris, *m.*

proscribe, proscrībo, ipsi, ptum, 3.

prosperous, sĕcundus, a, um; flōrens, tis; prosper, ĕra, ĕrum.

protection, praesĭdium, i, *n.*; tūtēla, ae, *f.*

proud, superbus, a, um; arrōgans, tis (p. 50).

prove, to, i. e. *to turn out*

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PROVIDE.

to be, often, sum, fui, esse (with double *dat.*).

provide, to, prōvīdeo, vīdi, vīsum, 2; praebeo, ui, ĭtum, 2 (*to supply*); păro, āvi, ātum, 1 (*to get*).

province, prōvincia, ae, *f.*

provision, to make, prōvīdeo, vīdi, vīsum, 2.

provisions, victus, ūs, *m.*; pĕnus, ūs, and i, *c.*, and ōrĭa, *n.*; res frūmentāria, *f.* (*of an army*).

provoke, to, lăcesso, īvi, ĭtum, 3.

prow, prōra, ae, *f.*

prudence, prūdentia, ae, *f.*; consĭlium, i, *n.*

prudent, prūdens, tis; prōvĭdus, a, um.

Ptolemy, Ptŏlĕmaeus, i, *m.*

public, publĭcus, a, um; commūnis, e.

publish, to, vulgo, āvi, ātum, 1: (*to issue* a book), ēdo, dĭdi, dĭtum, 3.

Punic, Pūnĭcus, a, um.

punishment, poena, ae, *f.*; supplĭcium, i, *n.* (p. 109).

purchase, to, ĕmo, ēmi, emptum, 3; mercor, ātus sum.

pursue, to, sĕquor, cūtus sum; sector, ātus sum, 1.

purpose, prōpŏsĭtum, i, *n.*; consĭlium, i, *n.*

pure, pūrus, a, um: mĕrus, a, um (*unmixed*); castus, a um (*chaste*).

purify, to, purgo, āvi, ātum, 1; abluo, ui, ūtum, 3.

pursue, to, sĕquor, cūtus, 3.

pursuer, *pres. part.* of sĕquor, v. TO PURSUE.

pursuit, stŭdium, i, *n.* (*favourite pursuit*).

push, to, trūdo, si, sum, 3; impello, ŭli, ulsum, 3.

put, to, pōno, pŏsui, ĭtum, 3.

put off, to, of *clothes*, exuo, ui, ūtum, 3: = *to postpone*; differo, distŭli, dilātum, 3.

put on, to, induo, ui, ūtum, 3.

Pythagoras, Pythăgŏras, ae, *m.*

Pyrrhus, Pyrrhus, i, *m.*

Pythius, Pythius, a, um.

Q

quadruped, quadrŭpes, ĕdis, *m.*

quaestor, quaestor, ōris, *m.*

quantity, vis, vim, vi, *f.*; cōpia, ae, *f.* (*plenty*).

RECKON.

quarrel, to, contendo, di, tum, 3; rixor, ātus sum, 1.

quarters, hīberna, ōrum (*winter quarters*: castra understood); aestīva, ōrum, *n.* (*summer quarters*).

queen, rēgina, ae, *f.*

quell, to, opprimo, essi, essum, 3.

quick, cĭtus, a, um; răpĭdus, a, um; vēlox, ōcis.

quickly, cito, *adv.*; cĕlĕrĭter, *adv.*

Quinctius, Quinctius, i, *m.*

Quirinus, Quirīnus, i, *m.*

Quirites, Quirites, ium, *m.*

quite, omnino, *adv.*; prorsus, *adv.*

R

race, = *family*, gĕnus, ĕris, *n.*; stirps, is, *f.*: = *course*, cursus, ūs, *m.*

rage, to, saevio, ĭi, ĭtum, 4; fūro, 3.

raise, to, tollo, sustŭli, sublātum, 3; ērigo, exi, ectum, 3.

rally, to, restĭtuo, ui, ūtum, 3.

rampart, agger, ĕris, *n.*; vallum, i, *n.*

rapid, vēlox, ōcis; răpĭdus, a, um; cĕler, ĕris, ĕre.

rare, rārus, a, um.

rarely, rāro.

rate = price, prĕtium, i, *n.*, *at a high rate*, magni.

rather, pōtius, *adv.*: *I had rather*, mālo, ui, malle, *irr.*

ravage, to, vasto, āvi, ātum, 1; dēpŏpŭlor, ātus sum, 3.

reach, to, attingo, tĭgi, tactum, 3; consĕquor, cūtus, 3.

read, to, lĕgo, lēgi, lectum, 3; rĕcĭto, āvi, atum, 1.

ready, pārātus, a, um.

reality, res, ēi, *f.*: *in reality*, re ipsā, used *adverbially*; revĕrā, *adv.*

reap, to, mĕto, ssui, ssum, 3.

rear, extrēmum or novissĭmum agmen, ĭnis, *n.*

reason, rătio, ōnis, *f.*; mens, tis, *f.* (*the faculty of reason*).

recall, to, rĕvŏco, āvi, ātum, 1; rĕdūco, xi, ctum, 3.

receive, to, accĭpio, cēpi, ceptum, 3; căpio, cēpi, captum, 3.

reckon, to, aestĭmo, āvi, ātum, 1; dūco, xi, ctum, 3; compŭto, āvi, ātum, 1; nūmĕro, āvi, ātum, 1.

RENOWN.

recognise, to, agnosco, nōvi, nĭtum, 3.

recollection, mĕmŏria, ae, *f.*

record, mŏnŭmentum, i, *n.*

record, to, narro, āvi, ātum, 1; mĕmŏro, āvi, ātum, 1.

recover, to, rĕcŭpĕro, āvi, ātum, 1; rĕcĭpio, cēpi, ceptum, 3. *To recover from a disease*, convălesco, ui, 2.

refinement, hūmānĭtas, ātis, *f.*; cultus, ūs, *m.*

reflection, consīdĕrātio, ōnis, *f.*; cōgĭtātio, ōnis, *f.*

refuse, to, abnuo, ui, ūtum, 3; rĕcūso, āvi, ātum, 1.

regard, to, respĭcio, exi, ectum, 3; = *to love*, dilĭgo, exi, ectum, 3.

region, rēgio, ōnis, *f.*; tractus, ūs, *m.*

regret, dēsīdĕrium, i, *n.*; dŏlor, ōris, *m.*; aegrĭtūdo, ĭnis, *f.*

reign, to, regno, āvi, ātum, 1.

rejoice, to, gaudeo, gāvīsus sum, 2; laetor, ātus, 1 (p. 59).

relate, to, narro, āvi, ātum, 1; rĕfĕro, tŭli, lātum, 3.

relationship, prōpinquĭtas, ātis, *f.*; affīnĭtas, ātis, *f.* (p. 42).

relatives, cognāti, ōrum; prōpinqui, ōrum.

reliant, fīdens, tis; confīdens, tis.

religion, relĭgio, ōnis, *f.*

religious, sanctus, a, um; pius, a, um.

reluctantly, invītus, a, um, *adj.* (*see* St. L. G. § 343).

rely, to, confīdo, īsus, 3; nītor, nīsus and nixus, 3.

remain, to, măneo, si, sum, 2; resto, stĭti, stĭtum, 3.

remainder, rĕlĭquus, a, um, *adj.* (*see* St. L. G. § 343).

remarkable, insignis, e.

remember, to, mĕmĭni, *perf.* with sense of *present*; rĕcordor, ātus sum, 1; rĕmĭniscor, 3.

remind, to, mŏneo, ui, ĭtum, 2; commŏneo, ui, 2.

remote, longinquus, a, um; rēmōtus, a, um.

remove, to, *trans.* mŏveo (rēmŏveo), ōvi, ōtum, 2: *intrans.*, discēdo, ssi, ssum, 3.

render, to, reddo, dĭdi, dĭtum, 3; tribuo, ui, ūtum, 3; fĕro, tŭli, lātum, 3.

renew, to, instauro, āvi, ātum, 1; rēnŏvo, āvi, ātum, 1.

renown, fāma, ae, *f.*; laus, dis, *f.*; glōria, ae, *f.*

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repair, to, rĕfĭcio, fēci, fectum, 3.

repeat, to: Phr.: *to repeat one's sin,* bis peccāre (Ex. 10).

repent, to, poenĭtet, uit, 2 (with *acc.* of subject, and *gen.* of object).

reply, to, respondeo, dī, sum, 2.

report, to, refĕro, tŭli, lātum, 3; nuntio, āvi, ātum, 1; trādo, dĭdi, dĭtum, 3.

repose, quies, ētis, *f.*

republic, respublĭca, rēi-publicae, *f.*

repulse, rĕpulsa, ae, *f.*

repulse, to, rĕpello, pŭli, ulsum, 3; prōpulso, āvi, ātum, 1.

reputation, fāma, ae, *f.*; laus, dis, *f.*

request, rōgātus, ūs, *m.* *At your request,* te rogante or tuo rogatu (Ex. 37).

request, to, rōgo, āvi, ātum, 1; pĕto, īvi, ītum, 3 (p. 5).

require, to, exĭgo, ēgi, actum, 3; posco, pŏposci, poscĭtum, 3; = *to need,* ĕgeo, ui, 2 (with *gen.* or *abl.*).

resentment, īra, ae, *f.*

reserve, to, rētĭneo, ui, entum, 2.

resist, to, rĕsisto, stĭti, stĭtum, 3; rĕpugno, āvi, ātum (with *dat.*).

resolution, =*firmness,* constantia, ae, *f.*; = *a determination,* sententia, ae, *f.*; dēcrētum, i, *n.*

resolve, to, stātuo (constĭtuo), ui, ūtum, 3.

resources, fācultātes, um, *f.*; ŏpes, um, *f.*

respect, vĕnĕrātio, ōnis, *f.*; rĕvĕrentia, ae, *f.*

response, responsum, i, *n.*

rest, quies, ētis, *f.*; rĕquies, ēi, *f.*

rest, the, cētĕri, ōrum; rĕlĭqui, ōrum (p. 36).

rest, to, quiesco, ēvi, ētum, 3; = *to lean on,* nītor, nīsus and nixus, 3. *To rest one's hopes on,* spes pōsĭtas in (with *abl.*) hăbēre.

restore, to, reddo, dĭdi, dĭtum, 3; rēstĭtuo, ui, ūtum, 3.

restrain, to, contĭneo (rĕtĭneo), ui, entum, 2; cohĭbeo, ui, ĭtum, 2; coerceo, ui, ĭtum, 2.

retain, to, rētĭneo (tĕneo), ui, entum, 2; contĭneo, ui, entum, 2.

retire, to, cēdo, ssi, ssum, 3.

retreat, (*the act*), rĕceptus, ūs, *m.*; (*the place*), rĕceptācŭlum, i, *n.*

retreat, to, (me) rĕcĭpio, cēpi, ceptum, 3.

retribution: Phr.: *to inflict retribution,* vindĭco, āvi, ātum, 1.

return, to, rĕdeo, ĭi, ĭtum, 4; rĕvertor, rsus, 3 (p. 67).

revel, to, = *to feast,* cōmissor, ātus, 1; = *to exult,* exsulto, āvi, ātum, 1.

revenue, vectīgal, ālis, *n.*: fructus, ūs, *m.*

reverence, vĕnĕrātio, ōnis, *f.*; rĕvĕrentia, ae, *f.*

reverence, to, vĕreor, ĭtus, 2; cŏlo, ui, cultum, 3.

review, to, rĕpĕto, īvi and ĭi, ītum, 3.

reward, praemium, i, *n.*; merces, ēdis, *f.* (*hire*).

Rhine, Rhēnus, i, *m.*

Rhodes, Rhŏdus or -os, i, *f.*

Rhone, Rhŏdănus, i, *m.*

riches, dīvĭtiae, ārum, *f.*

ride through, to, perĕquito, āvi, ātum, 1.

ridiculous, rīdĭcŭlus, a, um; absurdus, a, um.

right (*adj.*), rectus, a, um; prōbus, a, um. *Right hand,* dexter, tĕra, tĕrum.

right (*subs.*), jus, jūris, *n.*

rightly, rectĕ, *adv.*; bĕnĕ, *adv.*

rigidly, sĕvērĕ, *adv.*

ring, anmŭlus, i, *m.*

rival, rīvālis, is, *m.*; aemŭlus, i, *m.* (p. 107).

river, flŭvius, i, *m.*; flūmen, ĭnis, *n.* (p. 6).

road, via, ae, *f.*; ĭter, ĭtĭnĕris, *n.* (p. 69).

robe, vestis, is, *f.*

rock, rūpes, is, *m.*; saxum, i, *n.*

rod, virga, ae, *f.*

Roman, Rōmānus, a, um.

Rome, Rōma, ae, *f.*

Romulus, Rōmŭlus, i, *m.*

room, =*space,* lŏcus, i, *m.* and *n.*; =*chamber,* conclāve, is, *n.*

round, circum, circa, *prep.* (gov. *acc.*)

rout, to, fŭgo, āvi, ātum, 1; prōfligo, āvi, ātum, 1.

route, via, ae, *f.*; ĭter, ĭtĭnĕris, *n.*

rower, rēmex, ĭgis, *m.* *The whole crew of rowers,* rēmĭgium, i., *n.*

royal, rēgius, a, um; rēgālis, e.

rugged, asper, ĕra, ĕrum; dūrus, a, um; praeruptus, a, um.

ruin, ruīna, ae, *f.*; exĭtium, i, *n.*

ruinous, exĭtiōsus, a, um; exĭtiālis, e.

rule, to, rĕgo, xi, ctum, 3; impĕro, āvi, ātum, 1 (with *dat.*); dōmĭnor, ātus, 1.

run, to, curro, cŭcurri, cursum, 3.

rush, to, ruo, ui, rŭĭtum, 3 (Ex. 35); me prōjĭcio, jēci, ctum, 3.

rustic, rustĭcus, a, um; agrestis, e.

S

sacred, săcer, cra, crum; sanctus, a, um (p. 9).

sacrifice, sacrĭfĭcium, i, *n.*; sacra, ōrum, *n.*

sad, tristis, e.

sadness, tristĭtia, ae, *f.*; dŏlor, ōris, *m.*; luctus, ūs, *m.*

safety, sălus, ūtis, *f.* *In safety,* incŏlŭmis, e; salvus, a, um.

sagacious, ăcūtus, a, um; săgax, ācis.

Saguntine, Săguntīnus, a, um.

Saguntum, Săguntūm, i, *n.* and Săguntus, i, *f.*

sail, to, nāvigo, āvi, ātum, 1. *To sail by,* praetervĕhor, ctus sum, 3.

sailor, nauta, ae, *m.*; nāvĭta, ae, *m.*

sake: Phr.: *for the sake of,* grātiā, causā, with *gen.*

same, idem, eădem, ĭdem.

save, to, servo, āvi, ātum, 1.

saying, dictum, i, *n.* *As the saying is,* ut ājunt.

say, to, dīco, xi, ctum, 3.

scanty, parcus, a, um; exĭguus, a, um.

Scipio, Scīpio, ōnis, *m.*

scorch, to, torreo, ui, tostum, 2; ūro, ussi, ustum, 3.

scripture, scriptūra, ae, *f.*

scruple (religious), religio, ōnis, *f.*

Scythian, Scȳthes, ae, *m.*

sea, mare, is, *n.*: pĕlăgus, i, *n.*; pontus, i, *m.* (p. 14).

seat, sēdes, is, *f.*; sella, ae, *f.*; sēdile, is, *n.*

seat, to, sēdeo (consīdeo), ēdi, essum, 2.

second, sĕcundus, a, um.

secret, arcānus, a, um; occultus, a, um; sēcrētus, a, um.

seditious, sēdĭtiōsus, a, um.

see, to, vĭdeo, īdi, īsum, 2.

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SEEK.

seek, to, quaero, quaesīvi, sītum, 3; pĕto, īvi, ītum, 3.

seem, to, vĭdeor, vīsus sum, 2.

seer, vātes, is, *m.* and *f.*

shade, umbra, ae, *f.*

seize, to, răpio (arrīpio), ui, ptum, 3; occŭpo, āvi, ātum, 1; căpio, cēpi, captum, 3.

seldom, rāro, *adv.*

self, ipse, a, um.

sell, to, vendo, dĭdi, dĭtum; vēnundo, dĭdi, dĭtum, 1.

Semirămis, Semīrămis, idis, *f.*

Sempronius, Semprōnius, i, *m.*

senate, sĕnātus, ūs, *m. Senate House,* cūria, ae, *f.*

senator, sĕnātor, ōris, *m.*

send, to, mitto, mīsi, ssum, 3; *as ambassador,* lĕgo, āvi, ātum, 1.

send forth, to, ēmitto, misi, ssum, 3.

separate, to, sēpăro, āvi, ātum, 1; disjungo, xi, ctum, 3.

sepulchre, sēpulcrum, i, *n.*

serious, grāvis, e; sērius, a, um.

seriously, grāvĭter, *adv.*; sērio, *adv.*

serpent, serpens, tis, *c.*; anguis, is, *c.*

servant, servus, i, *m.*; fāmŭlus, i, *m.*; (*female*) fāmŭla, *f.*; ancilla, ae, *f.* (p. 40).

serve, to, servio, īvi and ĭi, ītum, 4. = *to be of service,* prōsum, fui, prōdesse.

service: Phr.: *to be of service to,* prōdesse, with *dat.*; *on (military) service,* militiae.

serviceable, ūtĭlis, e; Idōneus, a, um.

Servius, Servius, i, *m.*

set, to, = *to place,* pōno, pŏsui, ĭtum, 3: *as the sun:* occĭdo, ĭdi, āsum, 3.

set fire, to, incendo, di, sum, 3; accendo, di, sum, 3 (p. 21).

set out, to, prŏficiscor, fectus sum, 3.

settle, to, *trans.,* constĭtuo, ui, ūtum, 3; *intrans.,* sĕdeo, sēdi, ssum, 2.

settlement, sēdes, is, *f.*

seven, septem, *num. adj. indec.*

seventh, septĭmus, a, um.

sever, to, sēpăro, āvi, ātum, 1; sējungo, nxi, ctum, 3: *to cut off,* abscido, idi, īsum, 3.

several, complūres, a.

severe, grāvis, e; sēvērus, a, um; dūrus, a, um; ācer, cris, cre.

SILENCE.

severely, sēvērē, *adv.*; acrĭter, *adv.*

Severus, Sēvērus, i, *m.*

sex, sexus, ūs, *m.*; sĕcus, *neut. indecl.*

shake, to, *trans.,* quătio, ssi, ssum, 3; *intrans.,* trĕmo, ui, 3.

shape, forma, ae, *f.*; fĭgūra, ae, *f.*

shatter, to, quătio, ssi, ssum, 3; frango, frēgi, fractum, 3. *Of enemies,* prōfligo, āvi, ātum, 1.

shattered, fractus, a, um; afflictus, a, um.

shear, to, tondeo, tŏtondi, tonsum, 2.

shed, to, (*as stags do their horns*) exuo, ui, ūtum, 3.

sheep, ŏvis, is, *f.*; bīdens, tis, *f.*

shepherd, pastor, ōris, *m.*

shield, scūtum, i, *n.*; clĭpeus, i, *m.* (p. 72).

shift, to, = *to move, trans.* mŏveo, ōvi, ōtum, 2.

ship, nāvis, is, *f.*; puppis, is, *f.* (poet.), (p. 1).

ship-captain, nāvarchus, i, *m.*

short, brĕvis, e; parvus, a, um; (*scanty*) exĭguus, a, um.

shortly, = *by and by,* mox, *adv.*; = *briefly,* brĕvĭter, *adv.*

shoulder, hūmĕrus, i, *m.*

shout, to, clāmo, āvi, ātum, 1. *To shout together,* conclāmo, 1.

shouting, clāmor, ōris, *m.*

show, to, ostendo, di, tum, 3; monstro, āvi, ātum, 1; indĭco, āvi, ātum, 1.

shrine, ădytum, i, *n.*; dēlūbrum, i, *n.*

shudder at, to, horreo, ui, 2; horresco, ui, 3.

shut, to, claudo, si, sum, 3.

Sichaeus, Sīchaeus, i, *m.*

Sicilian, Sicŭlus, a, um.

Sicily, Sĭcĭlia, ae, *f.*

sick, aeger, gra, grum; aegrōtus, a, um.

side, lātus, ĕris, *n.*; = *party,* pars, tis, *f.* (often *pl.*).

Sidonian, Sīdōnius, a, um.

siege, obsĭdio, ōnis, *f.*

signal, signum, i, *n.*

signify, to, signĭfico, āvi, ātum, 1: = *to announce,* ēdĭco, xi, ctum, 3.

silence, silentium, i, *n.*: *the habit of silence,* tăciturnĭtas, ātis, *f.* *In silence,* tăcitus, a, um.

SOLDIER.

silver, argentum, i, *n.* *Of silver,* argenteus, a, um.

similar, sīmĭlis, e.

Simonides, Simōnĭdes, is, *m.*

sin, to, pecco, āvi, ātum, 1.

since, post, *prep.* (gov. *acc.*). Postea, *adv.*

sinew, nervus, i, *m.*: in fig. sense, *plur.*

sing, to, căno, cĕcĭni, cantum, 3; canto, āvi, ātum, 1.

single, ūnus, a, um; singŭli, ae, a.

singly, singŭlātim, *adv.*; singŭli, ae, a, *adj.*

sink, to, *trans.,* submergo, si, sum, 3; *intrans.,* sīdo (subsīdo), īdi, 3.

sister, sŏror, ōris, *f.*

Sisyphus, Sīsўphus, i, *m.*

situated, pōsĭtus, a, um; sĭtus, a, um.

six, sex, *num. adj. indec.*

sixteen, sexdĕcim, *indec.*

sixteenth, sextus dĕcĭmus.

sixty, sexāginta.

size, magnĭtūdo, ĭnis, *f.*

skilful, skilled, pērītus, a, um; sciens, tis (p. 36): both with *gen.*

skin, cūtis, is, *f.*; pellis, is, *f.*; cōrium, i, *n.* (p. 67).

sky, coelum, i, *n.*

slaughter, caedes, is, *f.*; strāges, is, *f.*

slaughter, to, caedo, cĕcīdi, caesum, 3; trŭcīdo, āvi, ātum, 1 (p. 3).

slave, servus, i, *m.*; mancĭpium, i, *n.* (p. 40).

slave, to be a, servio, īvi and ĭi, ītum, 4 (with *dat.*).

slavery, servĭtus, ūtis, *f.*

slay, to, occīdo, īdi, īsum, 3; interfĭcio, fēci, fectum, 3 (p. 3).

sleep, somnus, i, *m.*; sŏpor, ōris, *m.*

sleep, to, dormio, īvi, ītum, 4.

small, parvus, a, um; *very small,* exĭguus, a, um.

smoke, fūmus, i, *m.*

snare, insĭdiae, ārum, *f.*

snatch, to, răpio, ui, ptum, 3; *to snatch from,* ērīpio, ui reptum, 3.

so, sic, ĭta, tam, *adv.*

Socrates, Sōcrătes, is, *m.*

soften, to, mollio, īvi, ītum 4; lēnio, īvi, ītum, 4.

softly, lēnĭter, *adv.*; mollĭter, *adv.*

soil, sōlum, i, *n.*

soldier, mīles, ĭtis, *m.* and

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SOLON.

Solon, Sōlon, ōnis, *m.*

some, nonnulli, ae, a; ăliquot, *indec. Some one,* quidam, quaedam, quoddam; ăliquis, qua, quod *or* quid.

somehow, quōdammŏdo, *adv.*

sometimes, ăliquando, *adv.*; interdum, *adv.*; nonnunquam, *adv.* (p. 15).

somewhat (as *adv.*), ăliquanto, ăliquantum.

son, fĭlius, i, *m.*; *voc.* fĭli; nātus, i, *m.*

song, carmen, ĭnis, *n.*; cantus, ūs, *m.*

soon, mox, *adv.*; cīto, *adv.*

soothsayer, hăruspex, ĭcis, *m.*; auspex, ĭcis, *m.*; augur, ŭris, *m.*

Sophocles, Sŏphŏcles, is, *m.*

sorrow, dŏlor, ōris, *m.*; luctus, ūs, *m.*

sorrow, to, dŏleo, ui, ĭtum, 2: lūgeo, xi, ctum, 2; moereo, ui, 2.

sorrowing, moestus, a, um.

sorrowfully, (Ex. 37) moestē.

sort, gĕnus, ĕris, *n.*

soul, ănĭmus, i, *m.* (p. 8).

sovereign, rex, rēgis, *m.*

sovereignty, regnum, i, *n.*

sow, to, sĕro, sēvi, sātum, 3; spargo, si, sum, 3.

space, spătium, i, *n.*; lŏcus, i, *m. Space of two, three days,* bīduum, trīduum, i, *n.*

Spain, Hispānia, ae, *f.*

Spaniard, Hispānus, i, *m.*

Spanish, Hispānĭcus, a, um.

spare, to, parco, pĕpērci, parcĭtum and parsum, 3 (with *dat.*).

Sparta, Sparta, ae, *f.*; Lăcĕdaemon, ŏnis, *f.*

Spartan, Lăco, ōnis, *m.*; Spartānus, a, um.

speak, to, lŏquor, cūtus sum; fāri, fātus (p. 6).

spear, hasta, ae, *f.*; hastīle, is, *n.*; cuspis, ĭdis, *f.* (*point*).

species, gĕnus, ĕris, *n.*

speech, ōrātio, ōnis, *f.*; = *a saying,* vox, vōcis, *f.*

speed, cĕlĕrĭtas, ātis, *f.*; vēlōcĭtas, ātis, *f.*

speedily, cĕlĕrĭter, *adv.*; cīto, *adv.*; mox, *adv.*

spend, to, impendo, di, sum, 3; consūmo, mpsi, mptum, 3; (*of time*) ăgo, ēgi, actum, 3.

spider, ărānea, ae, *f.*; ărānĕola, ae, *f.*

spirit, spirits, ănĭmus, i, *m.* (p. 8).

STRIKE.

spoils, spŏlia, ōrum, *n.*; exŭvĭae, ārum, *f.*

spoil, to, praedor, ātus, 1; spŏlio, āvi, ātum, 1; dīrĭpio, ui, eptum, 3.

spot, = *place,* lŏcus, i, *m.* (*pl.* lŏci and lŏca). = *a mark,* măcŭla, ae, *f.*

spotless, pūrus, a, um.

spring, ver, vēris, *n.*

spring, to, sălio, ui, ltum, 4.

sprinkle, to, spargo, si, sum, 3; aspergo, si, sum, 3.

stake, to be at, *pass.* of ăgo, ēgi, actum, 3.

stand, to, sto, stĕti, stătum, 1.

standard, signum, i, *n.*

state, = *commonwealth,* cīvĭtas, ātis, *f.*; = *condition,* stātus, ūs, *m.*

state, to, dīco, xi, tum, 3.

Statilius, Stătĭlius, i, *m.*

station, to, pōno, pōsui, ltum, 3; lŏco, āvi, ātum, 1.

statue, stătua, ae, *f.*; signum, i, *n.*; sīmŭlācrum, i, *n.*

stay, to, *intrans.,* măneo, si, sum, 2; mŏror, ātus, 1. *Trans.,* sisto, stĭti, stĭtum, 3.

steadiness, constantia, ae, *f.*; stăbĭlĭtas, ātis, *f.*

step, grădus, ūs, *m.*; gressus, ūs, *m.*

stern, *adj.,* sĕvērus, a, um.

stern, *subs.,* puppis, is, *f.*

still, ădhuc, *adv.*

stir up, to, excĭto, āvi, ātum, 1; commŏveo, mōvi, mōtum, 2.

stone, lăpis, ĭdis, *m.*; saxum, i, *n.*

storey, tăbŭlātum, i, *n.*

stormy, īrātus, a, um (lit. *angry*).

straggle, to, pălor, ātus, 1; erro, āvi, ātum, 1; dilăbor, psus sum, 3.

straight, rectus, a, um; dīrectus, a, um.

strategy, consĭlium, i, *n.* (*plan*).

straw: Phr.: *to value at a straw,* flocci, nauci, hūjus aestĭmāre.

stream, flūmen, ĭnis, *n.*

strength, vis, vim, vi., *f.*; *pl.* vires, ium, *f.*; rōbur, ōris, *n.*

strengthen, to, firmo (confirmo), āvi, ātum, 1.

stretch, to, tendo, tĕtendi, tensum and tum, 3; porrīgo, exi, ectum, 3.

strike, to, ico, ĭci, ictum, 3; fĕrio, no *perf.* or *sup.*, 4; percŭtio, ssi, ssum, 3.

SUPPORT.

strive, to, nĭtor, nīsus and xus, 3; contendo, di, tum, 3.

strong, firmus, a, um; fortis, e; vălĭdus, a, um.

struggle, certāmen, ĭnis, *n.*

study, stŭdium, i, *n.*

style, dictio, ōnis, *f.*

subdue, to, păco, āvi, ātum, 1; vinco, vīci, ctum, 3; dŏmo, ui, ĭtum, 1; sŭbĭgo, ēgi, actum, 3.

subject: Phr.: *by his subjects,* a suis.

submit, to, = *to yield,* cēdo, ssi, ssum, 3.

subtle, callĭdus, a, um; subtĭlis, e.

succeed, to, succēdo, ssi, ssum, 3 (with *dat.* of person).

success, successus, ūs, *m.*; res bĕne gesta.

successful, fēlix, ĭcis; fortūnātus, a, um.

succour, to, succurro, rri, rsum, 3; subvĕnio, vēni, ventum, 4; auxĭlior, ātus, 1 (all with *dat.*).

such, tālis, e (*of such a kind*); tantus, a, um (*so great*).

sudden, sūbĭtus, a, um; rĕpentīnus, a, um.

suddenly, sūbĭto, *adv.*; rĕpente, *adv.*

Suessiones, Suessiōnes, um, *m.*

suffer, to, pătior, ssus, 3: fĕro, tŭli, lātum, 3 (p. 57).

sufficient } sātis, *adv.* (often
sufficiently } with part. gen.).

suitable, īdōneus, a, um; aptus, a, um; convĕnĭens, tis.

Sulla, Sulla, ae, *m.*

Sulpicius, Sulpĭcius, i, *m.*

sum, summa, ae, *f.*

summer, aestas, ātis, *f.*

summit, căcūmen, ĭnis, *n.*; vertex, ĭcis, *m. The summit of the hill,* summus mons.

summon, vōco (*of a number,* convŏco), āvi, ātum, 1.

sun, sol, sōlis, *m.*; (*poet.*) Phoebus, i, *m.*

Superbus, Sŭperbus, i, *m.*

superior, sŭpĕrior, us; mĕlior, us.

superstition, sŭperstĭtio, ōnis, *f.*

supper, coena, ae, *f.*

supplication, supplĭcātio, ōnis, *f.*; prĕcis, prĕcem, prĕces; *pl.* prĕces, *f.*

supply, cōpia, ae, *f.*

supply, to, praebeo, ui, ĭtum, 2; suffĭcio, fēci, fectum, 3.

support, to, sustĭneo, ui, entum, 2 = *to nourish,* ălo, ui altum and ĭtum, 3.

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SUPPOSE.

suppose, to, pŭto, āvi, ātum, 1; ŏpīnor, ātus, 1; crēdo, dĭdi, dĭtum, 3.

supreme, suprēmus (or summus), a, um.

supremacy, dŏmĭnātio, ōnis, *f.*; impĕrium, i, *n.*

surname, to, appello, āvi, ātum, 1.

surname, cognōmen, ĭnis, *n.*

surpass, to, antĕcēdo, ssi, ssum, 3; supĕro, āvi, ātum, 1; praesto, stĭti, stĭtum, 3.

surprise, to, = *to meet suddenly*, excĭpio, cēpi, ceptum, 3.

surrender, dēdĭtio, ōnis, *f.*

surrender, to, dēdo, dĕdĭdi, dēdĭtum, 3; trādo, dĭdi, dĭtum, 3; (Ex. 52).

surround, to, cingo, nxi, nctum, 3; circumdo, dĕdi, dătum, 3.

survive, to, supersum, fui, esse (with *dat.*).

suspect, to, suspĭcor, ātus sum, 1.

suspicion, suspĭcio, ōnis, *f.*

sustain, to, sustĭneo, ui, entum, 2.

swallow, hĭrundo, ĭnis, *f.*

sweet, dulcis, e; suāvis, e (p. 6).

sword, glădius, i, *m.*; ferrum, i, *n.*

Syracuse, Sȳrācusae, ārum, *f.*

Syria, Sȳria, ae, *f.*

Syrian, Sȳrus, a, um, and Sȳrĭācus, a, um.

T

table, mensa, ae, *f.*

tackling, arma, ōrum, *n.*; instrūmenta, orum, *n.*

tactics (military), mīlĭtia, ae, *f.*

take away, to, abrĭpio, ui, eptum, 3.

take, to, căpio, cēpi, captum, 3; sūmo, psi, ptum, 3; prĕhendo, di, sum, 3.

take up, to, sūmo, psi, ptum, 3; tollo, sustŭli, sublātum, 3.

talent, a, tălentum, i, *n.*; = *ability*, ingĕnium, i, *n.*; fācultas, ātis, *f.*

tall, prōcērus, a, um; ingens, tis.

tamarisk, myrīca, ae, *f.*

Tarentine, Tărentīnus, a, um.

Tarentum, Tărentum, i, *n.*

Tarpeian, Tarpēius, a, um.

THEOPHRASTUS.

Tarquin, Tarquīnius, i, *m.*

Tarragona, Tarrăco, ōnis, *f.*

tarry, to, mŏror (commŏror), ātus sum; cunctor, ātus sum, 1.

task, ŏpus, ĕris, *n.*; pensum, i, *n.*

taste, to, gusto (dēgusto), āvi, ātum, 1.

teach, to, dŏceo, ui, ctum, 2; ērūdio, īvi, ītum, 4; praecĭpio, cēpi, ceptum, 3.

tear, lacrўma, ae, *f.*

tear, to, dīlănio, āvi, ātum, 1; lăcĕro, āvi, ātum, 1; scindo, scĭdi, scissum, 3.

tell, to, dico, xi, ctum, 3; rĕlĕro, tŭli, lātum, 3.

temperance, mŏdĕrātio, ōnis, *f.*; temperantia, ae, *f.*

temperate, mŏdĭcus, a, um; temperans, tis; abstĭnens, tis.

temple, aedes, is (in the *sing.*); fānum, i, *n.*; dēlūbrum, i, *n.* (p. 42). *Temples* (*of the head*), tempŏra, ōrum, *n.*

ten, dĕcem, *indec.* *num. adj.*

tenacious, tĕnax, ācis.

tenth, dĕcĭmus, a, um.

Terentius Varro, Tĕrentius, i; Varro, ōnis, *m.*

terminate, to, fīnio, īvi, ītum, 4; conflcio, fēci, fectum, 3.

termination, fīnis, is, *m.*; ĕventus, ūs, *m.*

terminus, termĭnus, i, *m.*

terrible, terrĭbĭlis, e; tĭmendus, a, um.

territories, fines, ium, *m.*; āger, gri, *m.*

terrify, to, terreo, ui, ĭtum, 2.

terror, terror, ōris, *m.*

Teutons, Teutŏnes, um, *m.*

than, quam, *adv.*

thanks, grātiae, ārum, *f.*

that (*pron.*), ille, illa, illud; is, ea, id; iste, a, ud. *Conj.* = *in order that, so that*, ut.

theatre, thĕātrum, i, *n.*

Theban, Thēbānus, a, um.

Thebes, Thēbae, ārum, *f.*

theft, furtum, i, *n.*; lātrōcĭnium, i, (*robbery*).

Themistocles, Thĕmistŏcles, is, *n.*

themselves, *pl.* of ipse, a, um.

then, tum, tunc, *adv.*; eo tempŏre, *at that time.*

thence, inde, *adv.*; illinc, *adv.*; istinc, *adv.*

Theophrastus, Theophrastus, i, *m.*

TOWARDS.

there, ĭbi, *adv.*; illic, *adv.*; istic, *adv.*

therefore, ĭgĭtur, *conj.*

thereupon, inde, *adv.*

thing, res, ei, *f.*; nēgōtium, i, *n.*

think, to, pūto, āvi, ātum, 1; censeo, ui, ĭtum, 2; ŏpīnor, ātus sum, 1; aestĭmo, āvi, ātum, 1.

third, tertius, a, um.

thirst, sĭtis, is, *f.*

thirsty, sĭtiens, tis; (poet.) ārĭdus, a, um.

thirty, trīginta.

this, hic, haec, hoc.

thither, eo, *adv.*; illuc, *adv.*; isto, *adv.*

Thoas, Thoas, antis, *m.*

though, quamvis, *conj.*; etsi, *conj.*

thought, cōgĭtātio, ōnis, *f.* *Anxious thought,* cūra, ae, *f.*

thoroughly, prorsus, *adv.*; pĕnĭtus, *adv.*; omnīno, *adv.*

thousand, mille (*indecl.* in *sing.*); *plur.* millia, ium.

threat, mĭnae, ārum, *f.*

three, tres, tria.

through, per, *prep.* (with *acc.*); = *on account of*, propter, *prep.* (with *acc.*).

throw, to, jăcio, jeci, jactum, 3.

throw away, to, prōjĭcio (abjĭcio), jēci, jectum, 3; *to throw away an opportunity,* amittere occasionem.

thunderbolt, fulmen, ĭnis, *n.*

thus, sic, *adv.*; ĭta, *adv.*

Tiberius, Tĭbĕrius, i, *m.*

tidings, nuntius, i, *m.*

Tigris, Tigris, ĭdis, or is, *m.* and *f.*

time, tempus, ŏris, *n.*; aetas, ātis, *f.*

timidly, tĭmĭdē, *adv.*

Timoleon, Tīmŏleon, tis, *m.*

Titurius, Titurius, i, *m.*

to, ad, *prep.* (with *acc.*).

to-day, hŏdie, *adv.*

together, ūna, *adv.*; sĭmul, *adv.*

toil, lăbor, ōris, *m.*

toilsome, lăbōrĭōsus, a, um.

tongue, lingua, ae, *f.*

too, = *also*, ĕtiam, *adv.*

Torquatus, Torquātus, i, *m.*

toss, to, jacto, āvi, ātum, 1.

touch, to, tango, tĕtĭgi, tactum, 3.

towards, versus, *prep.* (gov. *acc.*, and is placed after its case).

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TOWER.

tower, turris, is, *f.*; arx, cis, *f.*

town, oppĭdum, i, *n.*; urbs, is, *f.*

Trajan, Trājānus, i, *n.*

transact, to, ăgo, ēgi, actum, 3.

transparent, pellūcĭdus (perl-), a, um.

transport, to, transvĕho, xi, ctum, 3; transporto, āvi, ātum, 1.

Trasimene, Trasīmēnus, i, *m.*

traverse, to, transeo, ĭi, ĭtum, 4; transgrĕdĭor, essus, 3.

treachery, perfĭdia, ae, *f.*; infĭdēlĭtas, ātis, *f.*; dŏlus, i, *m.*

tread, to, calco, āvi, ātum, 1: *to tread the stage,* nītor, sus, and xus, 3 (Ex. 31).

treasury, aerārium, i, *n.*

treat, to, tracto, āvi, ātum, 1; ūtor, ūsus sum, 3; = *to negotiate,* ăgo, ēgi, actum, 3.

Trebatius, Trĕbātius, i, *m.*

Trebia, Trĕbia, ae, *f.*

Trebonius, Trĕbōnius, i, *m.*

tree, arbor, ŏris, *f.*

tremble, to, trĕmo, ui, 3.

Treviri, Trēvĭri, ōrum, *m.*

trial, pĕrīcŭlum, i, *n.*; experimentum, i, *n.*

tribune, trĭbūnus, i, *m.*

tribuneship, trĭbūnātus, ūs, *m.*

tribunitian, trĭbūnĭtius, a, um.

trident, trĭdens, tis; (lit. *point*), cuspis, ĭdis, *f.*

trifling, lĕvis, e; parvus, a, um.

triumph, triumphus, i, *m.*

triumvirs, triumvĭri, ōrum, *m.*

Trojan, Trōjānus, a, um.

troop, turba, ae, *f.*; turma, ae, *f.* (of cavalry).

trophy, trŏpaeum, i, *n.*

trouble, mŏlestia, ae, *f.* (*annoyance*); dŏlor, ōris, *m.* (*sorrow*); cūra, ae, *f.* (*anxiety*).

Troy, Trōja, ae, *f.*

truce, indūciae, ārum, *f.*

true, vērus, a, um.

trust, to, fĭdo (confĭdo), fīsus sum, 3; crēdo, dĭdi, dĭtum, 3 (both usu. with *dat.*).

trusty, fĭdēlis, e; fīdus, a, um; certus, a, um.

truth, vērĭtas, ātis, *f.*

try, to, tento, āvi, ātum, 1 (= *to prove*); cōnor, ātus sum (= *to endeavour*).

Tullius, Tullius, i, *m.*

Tullus, Tullus, i, *m.*

tumult, tŭmultus, ūs, *m.*

UNLESS.

turn to, verto (converto) ti, sum, 3.

turn out, to, = *to become,* ēvādo, si, sum, 3; fīo, factus sum, 3.

Tuscan, Tuscus, a, um.

twelve, duŏdĕcim.

twenty, vīginti; vīcēni, ae, a (*distrib.*).

twice, bis, *adv.*

two, duo, ae, o.

Tyndareus, Tyndārĕus, i, *m.*

tyrant, tўrannus, i, *m.* (p. 3).

U

Ulysses, Ŭlysses, is, *m.*

unacquainted, insciens, tis; ignārus, a, um (with *gen.*).

uncertain, incertus, a, um.

uncongenial, ălĭēnus, a, um.

uncover, to, rĕtĕgo, xi, ctum, 3; nūdo, āvi, ātum, 1.

undaunted, impăvĭdus, a, um.

under, sub, *prep.* (gov. *acc.* and *abl.*).

undergo, to, sŭbeo, ĭi, ĭtum, 4; perfĕro, tŭli, lātum, 3.

undertake, to, suscĭpio, cēpi, ceptum, 3; = *to promise,* rĕcĭpio, cēpi, ceptum.

undertaking, inceptum, i, *n.*; coeptum, i, *n.*; ŏpus, ĕris, *n.*

undeserved, immĕrĭtus, a, um: *poet.* non dignus, literally, *not worthy.*

undeservedly, immĕrĭto, *adv.*

unequal, inaequālis, e; impar, āris.

unexpected, inspērātus, a, um; nĕcŏpīnātus, a, um.

unfavourable, iniquus, a, um; ălĭēnus, a, um.

unfit, ineptus, a, um.

unfriendly, inīmīcus, a, um; ălĭēnus, a, um.

unfortunate, infēlix, ĭcis; infaustus, a, um.

ungrateful, ingrātus, a, um.

unhappy, mĭser, ĕra, ĕrum.

unhealthiness, aegrĭtūdo, ĭnis, *f.*

unhurt, salvus, a, um; incŏlūmis, e (p. 5).

uninterruptedly, continenter, *adv.*

unjust, injustus, a, um.

unjustly, injustē, *adv.*

unknown, ignōtus, a, um.

unless, nīsi, *or* nī, *conj.*

VENETI.

unlike, dissĭmĭlis, e; dispar, āris.

unlucky, infēlix, ĭcis; infaustus, a, um.

unmerciful, immītis, e; inhūmānus, a, um.

unsurmountable, insŭpĕrābĭlis, e.

until, dōnec, *adv.*; dum, *adv.*

unusual, inūsĭtātus, a, um; insŏlĭtus, a, um.

unwillingly, invītus, a, um; (*see* St. Gr. § 341).

unwittingly, imprūdenter, *adv.*; insciens, tis, *adj.*

unworthy, indignus, a, um.

uplift, to, tollo, sustŭli, sublātum, 3.

upon, sŭper, *prep.* (gov. acc. and abl.).

upper, sŭpĕrior, us.

uprightness, justĭtia, ae, *f.*; probĭtas, ātis, *f.*

upwards, sursum, *adv.*

urge, to, urgeo, si, 2; impello, ŭli, ulsum, 3.

use, ūsus, ūs, *m.*; consuētūdo, ĭnis, *f.*

use, to, ūtor, ūsus sum, 3 (gov. *abl.*); tracto, āvi, ātum, 1 (= *to treat*).

useful, ūtilis, e.

useless, inūtilis, e.

usual, sŏlĭtus, a, um; ūsĭtātus, a, um.

usually, fĕrē, *adv.*; plĕrumque, *adv.*

Utica, Ŭtica, ae, *f.*

utmost, summus, a, um.

V

vacate, to, văcuēfăcio, fēci, factum, 3.

vacant, văcuus, a, um; văcans, tis.

vain, vānus, a, um; inūtilis, e. *In vain,* frustra, *adv.*

Valerius, Vălĕrius, i, *m.*

valour, virtus, ūtis, *f.*; fortĭtūdo, ĭnis, *f.*

value, prĕtium, i, *n.*

value, to, aestĭmo, āvi, ātum, 1. *To value highly,* magni ducere, facere.

vanity, vānĭtas, ātis, *f.*; inūtilĭtas, ātis, *f.*

vanquish, to, vinco, vīci, victum, 3; dŏmo, ui, ĭtum, 1.

varied } vārius, a, um; di-
various } versus, a, um.

Varro, Varro, ōnis, *m.*

Varus, Vārus, i, *m.*

Veii, Vēii, ōrum, *m.*

Veneti, Vēnĕti, ōrum, *m.*

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venture, to, audeo, ausus sum, 2.
Vercingetorix, Vercingĕtŏrix, ĭgis, *m.*
Verona, Vĕrōna, ae, *f.*
versatile, vārius, a, um; diversus, a, um.
very, admŏdum, *adv.*; valdē, *adv.*; magnŏpĕrĕ, *adv.*
Vespasian, Vespāsiānus, i, *m.*
vessel, vas, vāsis, *n.*; vascŭlum, i, *n.*
vestal, vestālis, e.
veteran, vĕtĕrānus, a, um.
vex, to, ango, xi, 3; vexo, āvi, ātum, 1.
vice, vĭtium, i, *n.*
viceroy, praefectus, i, *m.*
victorious, victor, ōris, *m.*; victrix, icis, *f.*
victory, victōria, ae, *f.*
view, visus, ūs, *m.*
vigorously, strēnuē, *adv.*; ănĭmōsē, *adv.*
vine, vītis, is, *f.*; palmes, ĭtis, *m.*
violate, to, vĭŏlo, āvi, ātum, 1.
violent, vĭŏlentus, a, um.
virgin, virgo, ĭnis, *f.*
virtue, virtus, ūtis, *f.*
virtuous, sanctus, a, um; hŏnestus, a, um.
voice, vox, vōcis, *f.*
Volsci, Volsci, ōrum, *m.*
Volsinii, Volsĭnii, ōrum, *n.*
volume, lĭber, bri, *m.*; vŏlūmen, ĭnis, *n.*
vowel, vōcālis, is, *f.*
Vulcan, Vulcānus, i, *m.*
vulture, vultur, ŭris, *m.*

W

wage, to, (of *war*) gĕro, ssi, stum, 3.
wait, to, mănco, si, sum, 2. *To wait for,* praestōlor, ātus sum, 1; expecto, āvi, ātum, 1.
walk, to, ambŭlo, āvi, ātum, 1.
wall, mūrus, i, *m.*; păries, ētis, *m.* (p. 3).
wander, to, erro, āvi, ātum, 1; pălor, ātus sum, 1; vāgor, ātus sum, 1.
wandering, a, discursus, ūs, *m.*
want, ĕgestas, ātis, *f.*; ĭnŏpia, ae, *f.*
want, to, cāreo, ui, ĭtum (gov. *abl.*), 2; ĕgeo, ui (gov. *abl.* and *gen.*). *To be wanting,* dĕsum, fui, esse.

war, bellum, i, *n.*
ward off, to, arceo, ui, ĭtum, 2; dēfendo, di, sum, 3; prōpulso, āvi, ātum, 1.
warlike, bellĭcōsus, a, um; fĕrox, ōcis.
warn, to, mŏneo (admŏneo), ui, ĭtum, 2.
waste, to, consūmo, psi, ptum, 3; profundo, ūdi, ūsum, 3; āmitto, misi, missum (*of time, to lose*).
watch, to, vĭgilo, āvi, ātum, 1; excūbo, ui, ĭtum, 1.
watch-fire, ignis, is, *m.*
watchful, vĭgil, ĭlis; vĭgilans, tis.
water, āqua, ae, *f.*
wave, fluctus, ūs, *m.*
way, via, ae, *f.*; ĭter, ĭtĭnĕris, *n.*
we, nos.
weakness, ĭnfirmĭtas, ātis, *f.*; imbĕcillĭtas, ātis, *f.*
wealth, dīvĭtiae, ārum, *f.*; ŏpes, um, *f.*
wealthy, dīves, ĭtis; lŏcuples, ētis; ŏpŭlentus, a, um.
wear, to, tĕro (attĕro), trīvi, trītum, 3.
weary, lassus, a, um; fessus, a, um; fătigātus, a, um. *I am weary of,* taedet me (with *gen.*).
weary, to, fătigo, āvi, ātum, 1; lasso, āvi, ātum, 1.
weave, to, necto, xui, xum, 3.
weep, to, lacrўmo, āvi, ātum, 1; fleo, ēvi, ētum, 2.
weight, pondus, ĕris, *n.*
weighty, grăvis, e.
welcome, grātus, a, um; jūcundus, a, um.
well. bĕne, *adv.*; prōbē, *adv.*
what, *interrog.*, quis, quae, quid, *or* quod.
whatever, quidvis, quidcunque.
when, quum, *adv.* and *conj.*; quando, *adv.*
whence, unde, *adv.*
where, ŭbi, ŭbinam, *adv.*
wherefore, quamŏbrem, *adv.*; quāpropter, *adv.*
wherever, ŭbĭcunque, *adv.*; ŭbĭvis.
whether, utrum, *conj.*; sīve, *conj.*
which, qui, quae, quod.
whichever, quĭcunque, quaecunque, quodcunque.
while, dum, *adv.*; quamdlu, *adv.*
whit, (= *just so little*) tantillum, i, *n.*
whither, quo, *adv.*

whithersoever, quŏcunque, *adv.*
who, qui, quae, quod.
whole, tōtus, a, um; omnis, e; ūniversus, a, um; cunctus, a, um.
whosoever, quĭcunque, quaecunque, quodcunque.
why, cur, *adv.*; quārē, *adv.*; quamŏbrem, *adv.*
wicked, mălus, a, um; improbus, a, um; scĕlestus, a, um; impius, a, um.
wide, lātus, a, um; spătiōsus, a, um.
widely, lātē, *adv.*: prŏcul, *adv.*; *far and wide,* longe lāteque.
wife, uxor, ōris, *f.*; conjux, ŭgis, *f.*
wild, fĕrus, a, um; agrestis, e.
wilderness, sōlĭtūdo, ĭnis, *f.*; dēsertum, i, *n.*
will, vŏluntas, ātis, *f.*
willing, vŏlens, tis; lĭbens, tis.
willingly, lĭbenter, *adv.*; ultro, *adv.*
win, to, păro, āvi, ātum, 1; ădĭpiscor, ădeptus, 3.
wind, ventus, i, *m.*
wine, vīnum, i, *n.*; mĕrum, i, *n.* (p. 35).
wing, āla, ae, *f.*
winter, hiems, ēmis, *f.*
wintry, hībernus, a, um.
wisdom, săpientia, ae, *f.*; prūdentia, ae, *f.*; consĭlium, i, *n.* (p. 55).
wise, săpiens, tis, prūdens, tis.
wish, vōtum, i, *n.*; vŏluntas, ātis, *f.* *According to one's wish,* ex sententiā.
wish, to, vŏlo, vŏlui, velle; opto, āvi, ātum, 1; cŭpio, īvi and ĭi, ītum, 3.
with, cum, *prep.* (gov. *abl.*).
withdraw, to, (*intrans.*), cēdo (dĕcēdo), ssi, ssum, 3; (*trans.*) subdūco, xi, ctum, 3.
within, intra, *prep.* (gov. *acc.*).
witness, testis, is, *c.*
witness, to, testor, ātus sum, 1.
without, sine, *prep.* (gov. *abl.*); = *outside of,* extra, *prep.* (gov. *acc.*).
withstand, to, rĕsisto, stĭti, stĭtum, 3.
wittingly, sciens, tis; prūdens, tis (*see* St. L. G. § 343).
woe is (me), ah, *interj.* (with *acc.*); hei, *interj.* (with *dat.*).

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WOLF.

wolf, lŭpus, i, *m.*; lŭpa, ae, *f.* (*she wolf*).
woman, mŭlier, ĕris, *f.*
wonder, admīrātio, ōnis, *f.*
wonder, to, mīror (admīror), ātus sum, 1.
wont, to be, sŏleo, ĭtus sum, 2; consuesco, ēvi, ētum, 3.
wood, lignum, i, *n.*
wooden, ligneus, a, um.
word, verbum, i, *n.*; vox, vōcis, *f.*; dictum, i, *n.* = *A promise*, prōmissum, i, *n.*; fides, ēi, *f.*
work, lăbor, ōris, *m.*; nĕgōtium, i, *n.*
work, to, lăbōro, āvi, ātum, 1; ŏpĕror, ātus sum, 1.
workman, ŏpĭfex, ĭcis, *m.*; făber, bri, *m.*
workmanship, ŏpus, ĕris, *n.*
workshop, officīna, ae, *f.*
world, mundus, i, *m.*; orbis, is, *m.*

XERXES.

worship, to, cŏlo, ui, ultum, 3; vĕnĕror, ātus sum, 1.
worth, prĕtium, i, *n.*
worthless, vilis, e; nĕquam, *indecl.* *Comp.* nēquior. *Sup.* nēquissĭmus.
worthy, dignus, a, um.
wound, to, vulnĕro, āvi, ātum, 1; saucio, āvi, ātum, 1 (p. 25).
wounded, saucius, a, um.
wreck, to, frango, frēgi, fractum, 3.
write, to, scrĭbo, psi, ptum, 3; perscrĭbo, *to write a full account.*
wrong, (*adj.*) mălus, a, um: (*subs.*) injūria, ae, *f.*
wrong, to, nŏceo, ui, 2 (with *dat.*); laedo, si, sum, 3 (with *acc.*).

X

Xerxes, Xerxes, is, *m.*

ZEALOUSLY.

Y

year, annus, i, *m.*
yet, ădhuc, *adv.* = *Nevertheless*, tămen, *adv.*
yield, to, succumbo, ŭbŭi ŭbĭtum, 3.
York, Ebŏrācum, i, *n.*
you, tu; *plur.* vos.
young, jŭvĕnis, is (comp. jūnior); ădŏlescens, tis, *m.*
your, tuus, a, um (*of one person*); vester, ra, rum (*of more than one*).

Z

Zama, Zăma, ae, *f.*
zeal, stŭdium, i, *n.*
zealous, stŭdiōsus, a, um; strĕnuus, a, um.
zealously, stŭdiōsē, *adv.*

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